GRAMMAR

OF THE

GOTHIC LANGUAGE

AND

THE GOSPEL OF ST. MARK
SELECTIONS FROM THE OTHER GOSPELS
AND THE SECOND EPISTLE TO TIMOTHY
WITH NOTES AND GLOSSARY

BY

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PREFACE

It was originally intended that this Grammar should form one of the volumes of the Students' Series of Comparative and Historical Grammars, but some time ago I was informed by the Delegates of the Clarendon Press that a third edition of my Gothic Primer was required. It then became a question whether it would be better to issue the Primer in a revised form, or to set to work at once to write the present Grammar. I laid the two alternatives before the Delegates, and they preferred to accept the latter.

As a knowledge of Gothic is indispensable to students of the oldest periods of the other Germanic languages, this book will, I trust, be found useful at any rate to students whose interests are mainly philological and linguistic. I have adopted as far as possible the same method of treating the subject as in my Old English and Historical German Grammars. Considerable care and trouble have been taken in the selection of the material contained in the chapters relating to the phonology and accidence, and I venture to say that the student, who thoroughly masters the book, will not only have gained a comprehensive knowledge of Gothic, but will also have acquired a considerable knowledge of Comparative Germanic Grammar.

In selecting examples to illustrate the sound-laws I have tried as far as possible to give words which also occur in the other Germanic languages, especially in Old English and Old High German. The Old English and Old High German cognates have been added in the Glossary.

In order to give the student some idea of the skill of Ulfilas as a translator I have added the Greek text to St. Matthew Ch. VI, St. Mark Chapters I–V, and St. Luke Ch. XV. This will also be useful as showing the influence which the Greek syntax had upon the Gothic.

The Glossary not only contains all the words occurring in the Gothic Text (pp. 200-91), but also all the words contained in the Phonology and Accidence, each referred to its respective paragraph. A short list of the most important works relating to Gothic will be found on pp. 197-9.

From my long experience as teacher of the subject, I should strongly recommend the beginner not to work through the Phonology and the philological part of the Accidence at the outset, but to read Chapter I on Gothic pronunciation, and then to learn the paradigms, and at the same time to read some of the easier portions of the Gospels. This is undoubtedly the best plan in the end, and will lead to the most satisfactory results. In fact, it is in my opinion a sheer waste of time for a student to attempt to study in detail the phonology of any language before he has acquired a good working knowledge of its vocabulary and inflexions.

In conclusion I wish to express in some measure the heartfelt thanks I owe to my wife for her valuable help in compiling the Glossary.

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CONTENTS

ABBREVIATIONS, ETC.

abl. = ablative
Att. = Attic
Dor. = Doric
Engl. = English
Germ. = Germanic
Gr. = Greek
Hom. = Homer
Indg. = Indo-Germanic
instr. = instrumental
Ion. = Ionic
Lat. = Latin
Lith. = Lithuanian
loc. = locative
MHG. = Middle High German
mid. = middle
NE. = New English
NHG. = New High German
OE. = Old English
O.Fris. = Old Frisian
OHG. = Old High German
O.Icel. = Old Icelandic
O.Ir. = Old Irish
OS. = Old Saxon
orig. = original(ly)
Prim. = Primitive
rt. = root
Skr. = Sanskrit
sv. = strong verb
wv. = weak verb

The asterisk * prefixed to a word denotes a theoretical form, as Goth. dags, *day*, from Prim. Germanic *đaʒaz.

The colon (:) used on pp. 46–9 and elsewhere means *stands in ablaut relation to.*

On the letters þ, đ, ʒ, ƀ, χ see § 126 note 5.

INTRODUCTION

§ **1.** Gothic forms one member of the Germanic (Teutonic) branch of the Indo-Germanic family of languages. This great family of languages is usually divided into eight branches:—

I. **Aryan,** consisting of: (1) The Indian group, including the language of the Vedas, classical Sanskrit, and the Prākrit dialects; (2) The Iranian group, including (*a*) West Iranian (Old Persian, the language of the Persian cuneiform inscriptions, dating from about 520–350 B.C.); (*b*) East Iranian (Avesta—sometimes called Zend-Avesta, Zend, and Old Bactrian—the language of the Avesta, the sacred books of the Zoroastrians).

II. **Armenian,** the oldest monuments of which belong to the fifth century A. D.

III. Greek, with its numerous dialects.

IV. **Albanian,** the language of ancient Illyria. The oldest monuments belong to the seventeenth century.

V. **Italic,** consisting of Latin and the Umbrian-Samnitic dialects. From the popular form of Latin are descended the Romance languages: Portuguese, Spanish, Catalanian, Provençal, French, Italian, Raetoromanic, Roumanian or Wallachian.

VI. **Keltic,** consisting of: (1) Gaulish (known to us by Keltic names and words quoted by Latin and Greek authors, and inscriptions on coins); (2) Britannic, including Cymric or Welsh, Cornish, and Bas-Breton or Armorican (the oldest records of Cymric and Bas-Breton date back to the eighth or ninth century); (3) Gaelic, including Irish-Gaelic, Scotch-Gaelic, and Manx. The oldest monuments are the

old Gaelic ogam inscriptions, which probably date as far back as about 500 A. D.

VII. **Baltic-Slavonic,** consisting of: (1) The Baltic division, embracing (*a*) Old Prussian, which became extinct in the seventeenth century, (*b*) Lithuanian, (*c*) Lettic (the oldest records of Lithuanian and Lettic belong to the sixteenth century); (2) the Slavonic division, embracing: (*a*) the South-Eastern group, including Russian (Great Russian, White Russian, and Little Russian), Bulgarian, and Illyrian (Servian, Croatian, Slovenian); (*b*) the Western group, including Czech (Bohemian), Sorabian (Wendish), Polish and Polabian.

VIII. **Germanic,** consisting of:—

(1) **Gothic.** Almost the only source of our knowledge of the Gothic language is the fragments of the biblical translation made in the fourth century by Ulfilas, the Bishop of the West Goths. See pp. 195–7.

(2) **Scandinavian** or **North Germanic**—called Old Norse until about the middle of the eleventh century—which is sub-divided into two groups: (*a*) East Scandinavian, including Swedish, Gutnish, and Danish; (*b*) West Scandinavian, including Norwegian, and Icelandic.

The oldest records of this branch are the runic inscriptions, some of which date as far back as the third or fourth century.

(3) **West Germanic,** which is composed of:—

(*a*) High German, the oldest monuments of which belong to about the middle of the eighth century.

(*b*) Low Franconian, called Old Low Franconian or Old Dutch until about 1200.

(*c*) Low German, with records dating back to the ninth century. Up to about 1200 it is generally called Old Saxon.

(*d*) Frisian, the oldest records of which belong to the fourteenth century.

(*e*) English, the oldest records of which belong to about the end of the seventh century.

Note.—A few of the chief characteristics of the Germanic languages as compared with the other branches of the Indo-Germanic languages are: the first sound-shifting or Grimm's law (§§ **127-32**); Verner's law (§§ **136-7**); the development of the so-called weak declension of adjectives (§ **223**); the development of the preterite of weak verbs (§ **315**); the use of the old perfect as a preterite (§ **292**).

PHONOLOGY

CHAPTER I

ALPHABET AND PRONUNCIATION.

§ 2. The Gothic monuments, as handed down to us, are written in a peculiar alphabet which, according to the Greek ecclesiastical historians Philostorgios and Sokrates, was invented by Ulfilas. But Wimmer[1] and others have clearly shown that Ulfilas simply took the Greek uncial alphabet as the basis for his, and that in cases where this was insufficient for his purpose he had recourse to the Latin and runic alphabets. The alphabetic sequence of the letters can be determined with certainty from the numerical values, which agree as nearly as possible with those of the Greek. Below are given the Gothic characters in the first line, in the second line their numerical values, and in the third line their transliteration in Roman characters.

𐌰	𐌱	𐌲	𐌳	𐌴	𐌵	𐌶	𐌷	𐌸	𐌹̈ 𐌹
1	2	3	4	5	6	7	8	9	10
a	b	g	d	e	q	z	h	þ	i

𐌺	𐌻	𐌼	𐌽	𐌾	𐌿	𐍀	𐍁	𐍂
20	30	40	50	60	70	80	90	100
k	l	m	n	j	u	p	–	r

𐍃	𐍄	𐍅	𐍆	𐍇	𐍈	𐍉	𐍊
200	300	400	500	600	700	800	900
s	t	w	f	χ	ƕ	o	–

[1] Wimmer, 'Die Runenschrift,' Berlin, 1887; pp. 259-74.

Note.—1. Two of the above 27 Gothic characters were used as numerals only, viz. 𐍁 = 90 and 𐍊 = 900. The letter **x** occurs only in **xristus** (*Christ*) and one or two other words, where **x** had probably the sound-value **k**. The Gothic character **ï** was used at the beginning of a word and medially after a vowel not belonging to the same syllable, thus 𐌹̈𐌳𐌳𐌾𐌰, **iddja** (*I went*); 𐍆𐍂𐌰𐌹̈𐍄𐌹𐌸, **fra-itiþ** (*he devours*).

2. When the letters were used as numerals a point was placed before and after them, or a line above them, thus ·𐌻· 𐌻̄, ·l·l̄ = 30.

3. In words borrowed from Greek containing υ in the function of a vowel, it is transcribed by **y**, thus συναγωγή, **synagōgē**, *synagogue*. **y** may be pronounced like the **i** in English **bit**. See p. 360.

In our transcription the letter þ is borrowed from the OE. or O.Norse alphabet.

In some books **q**, **ƕ**, **w** are represented by **kw** (**kv**), **hw** (**hv**), **v** respectively.

A. The Vowels.

§ **3**. The Gothic vowel-system is represented by the five elementary letters **a, e, i, o, u,** and the digraphs **ei, iu, ai,** and **au**.

Vowel-length was entirely omitted in writing. The sign ¯, placed over vowels, is here used to mark long vowels.

The vowels **e, o** (uniformly written **ē, ō** in this grammar) were always long. **a, u** had both a short and a long quantity. **i** was a short vowel, the corresponding long vowel of which was expressed by the digraph **ei** after the analogy of the Greek pronunciation of ει in the fourth century. **iu** was a falling diphthong. Each of the digraphs **ai, au** was used without distinction in writing to express three different sounds which are here written **ái, aí, ai** and **áu, aú, au**.

A brief description of the sound-values of the above

vowel-system will be given in the following paragraphs. Our chief sources for ascertaining the approximate quality and quantity of the Gothic simple vowels and diphthongs are:—(1) The pronunciation of the Greek and Latin alphabets as they obtained in the fourth century; the former of which was taken by Ulfilas as the basis for representing his own native sound-system. (2) A comparison of the Gothic spelling of Greek loan-words and proper names occurring in Ulfilas with the original Greek words. (3) The spelling of Gothic proper names found in Greek and Latin records of the fourth to the eighth century. (4) The occasional fluctuating orthography of one and the same word in the biblical translation. (5) Special sound-laws within the Gothic language itself. (6) The comparison of Gothic with the other Old Germanic languages.

§ 4. **a** had the same sound as the **a** in NHG. **mann**, as **ahtáu**, *eight*; **akrs**, *field*; **dags**, *day*; **namō**, *name*; **giba**, *gift*; **waúrda**, *words*.

ā had the same sound as the **a** in English **father**. In native Gothic words it occurs only in the combination **āh** (see § 59), as **fāhan**, *to catch, seize*; **brāhta**, *I brought*; **þāhō**, *clay*.

§ 5. **ē** was a long close e-sound, strongly tinctured with the vowel sound heard in NHG. **sie**, *she*. Hence we sometimes find **ei** (that is ī), and occasionally **i**, written where we should etymologically expect **ē**, and *vice versa*. These fluctuations occur more frequently in Luke than elsewhere; examples are: **qeins** = **qēns**, Luke ii. 5; **faheid** = **fahēþ**, Luke ii. 10. **spēwands** = **speiwands**, Mark vii. 33; **miþþanē** = **miþþanei**, Luke ii. 43; **izē** = **izei**, Mark ix. 1. **birusjōs** = **bērusjōs**, Luke ii. 41; **duatsniwun** = **duatsnēwun**, Mark vi. 53. **usdrēbi** = **usdribi**, Mark v. 10. Examples are: **jēr**, *year*; **slēpan**, *to sleep*; **nēmum**, *we took*; **swē**, *as*; **hidrē**, *hither*.

§ **6.** **i** was probably a short open vowel like the **i** in English **bit**, as **ik**, *I*; **itan**, *to eat*; **fisks**, *fish*; **bindan**, *to bind*; **arbi**, *heritage*; **bandi**, *a band.*

ī (written **ei**) was the vowel sound heard in NHG. **sie**, *she.* Cp. the beginning of § 5. Examples are: **swein**, *swine, pig*; **beitan**, *to bite*; **gasteis**, *guests*; **managei**, *multitude*; **áiþei**, *mother.*

§ **7.** **ō** was a long close vowel, strongly tinctured with the vowel sound heard in NHG. **gut**, *good.* Hence we occasionally find **u** written where we should etymologically expect **ō**, and *vice versa*, as **supūda** = **supōda**, Mark ix. 50; **ūhtēdun** = **ōhtēdun**, Mark xi. 32. **faíhō** = **faíhu**, Mark x. 23. Examples are: **ōgan**, *to fear*; **ōgjan**, *to terrify*; **brōþar**, *brother*; **sōkjan**, *to seek*; **saísō**, *I sowed*; **haírtō**, *heart.*

§ **8.** **u** had the same sound as the vowel in English **put**, as **ubils**, *evil*; **ufta**, *often*; **fugls**, *fowl, bird*; **sunus**, *son*; **bundans**, *bound*; **faíhu**, *cattle*; **sunu** (acc. sing.), *son.*

ū had the same sound as the **u** in NHG. **gut**, as **ūt**, **ūta**, *out*; **ūhtwō**, *early morn*; **brūþs**, *bride*; **hūs**, *house*; **þūsundi**, *thousand.*

§ **9.** **iu** was a falling diphthong (i.e. with the stress on the i), and pronounced like the **ew** in North. Engl. dial. pronunciation of **new**. It only occurs in stem-syllables (except in **ūhtiugs**, *seasonable*), as **iupa**, *above*; **þiuda**, *people*; **driusan**, *to fall*; **triu**, *tree*; **kniu**, *knee.*

§ **10.** As has already been pointed out in § 3, the digraph **ai** was used by Ulfilas without distinction in writing to represent three different sounds which were of threefold origin. Our means for determining the nature of these sounds are derived partly from a comparison of the Gothic forms in which they occur with the corresponding forms of the other Indo-Germanic languages, and partly from the Gothic spelling of Greek loan-words. The above remarks also hold good for the digraph **au**, § 11.

aí was a short open **e**-sound like the **ë** in OHG. **nëman**, and almost like the **a** in English **hat**. It only occurs before **r, h, ƕ** (except in the case of **aíþþáu**, *or*, and possibly **waíla**, *well*, and in the reduplicated syllable of the pret. of strong verbs belonging to Class VII). See §§ **67, 69, 311.** Examples are: **aírþa**, *earth*; **baíran**, *to bear*; **waírpan**, *to throw*; **faíhu**, *cattle*; **taíhun**, *ten*; **saíƕan**, *to see*; **aíáuk**, *I increased*; **laílōt**, *I let*; **haíháit**, *I named*. But see p. 362.

ái was a diphthong and had the same sound as the **ei** in NHG. **mein**, *my*, and nearly the same sound as the **i** in English **mine**, as **áiþs**, *oath*; **áins**, *one*; **hláifs**, *loaf*; **stáins**, *stone*; **twái**, *two*; **nimái**, *he may take*.

ai had probably the same pronunciation as OE. **ǣ** (i. e. a long open e-sound). It occurs only in very few words before a following vowel (§ **76**), as **saian**, *to sow*; **waian**, *to blow*; **faian**, *to blame*; and possibly in **armaiō**, *mercy, pity*. But see p. 362.

§ **11.** **aú** was a short open **o**-sound like the **o** in English **not**. It only occurs before **r** and **h**, as **haúrn**, *horn*; **waúrd**, *word*; **daúhtar**, *daughter*; **aúhsa**, *ox*. See §§ **71, 73**, and p. 362.

áu was a pure diphthong and had approximately the same sound as the **ou** in English **house**, as **áugō**, *eye*; **áusō**, *ear*; **dáuþus**, *death*; **háubiþ**, *head*; **ahtáu**, *eight*; **nimáu**, *I may take*.

au was a long open **o**-sound like the **au** in English **aught**. It only occurs in a few words before a following vowel (§ **80**), as **staua**, *judgment*; **taui**, *deed*; **trauan**, *to trust*; **bauan**, *to build, inhabit*. Cp. §§ **3** and **10**. But see p. 362.

§ **12.** From what has been said in §§ **4–11**, we arrive at the following Gothic vowel-system:—

Short vowels	**a, aí, i, aú, u**
Long ,,	**ā, ē, ai, ei, ō, au, ū**
Diphthongs	**ái, áu, iu**

Note.—1. For y, see § **2** note 3. The nasals and liquids in the function of vowels will be found under consonants §§ **22, 25.**

2. **ái, áu, iu** were falling diphthongs, that is, the stress fell upon the first of the two elements.

B. The Consonants.

§ **13.** According to the transcription adopted in § **2** the Gothic consonant-system is represented by the following letters, which are here re-arranged after the order of the English alphabet:—**b, d, f, g, h, ƕ, j, k, l, m, n, p, q, r, s, t, þ, w, z.**

§ **14. b** had a twofold pronunciation. Initially, as also medially and finally after consonants, it was a voiced explosive like English **b**, as **barn,** *child*; **blinds,** *blind*; **baíran,** *to bear*; **salbōn,** *to anoint*; **arbi,** *heritage*; **lamb,** *lamb*; **-swarb,** *he wiped.*

Medially after vowels it was a voiced bilabial spirant, and may be pronounced like the **v** in English **live,** which is a voiced labio-dental spirant, as **haban,** *to have*; **sibun,** *seven*; **ibns,** *even.* See § **161.**

§ **15. d** had a twofold pronunciation. Initially, as also medially and finally after consonants, it was a voiced explosive like the **d** in English **do,** as **dags,** *day*; **dáuþus,** *death*; **dragan,** *to draw*; **kalds,** *cold*; **bindan,** *to bind*, **band,** *he bound*; **huzd,** *treasure*; also when geminated, as **iddja,** *I went.*

Medially after vowels it was a voiced interdental spirant nearly like the **th** in English **then,** as **fadar,** *father*; **badi,** *bed*; **biudan,** *to offer.* See § **173.**

§ **16. f** was probably a voiceless bilabial spirant like the **f** in OHG. **slāfan,** *to sleep*; a sound which does not occur in English. It may, however, be pronounced like the **f** in English **life,** which is labio-dental, as **fadar,** *father*; **fulls,** *full*; **ufar,** *over*; **wulfs,** *wolf*; **fimf,** *five*; **gaf,** *he gave.*

§ **17. g.** The exact pronunciation of this letter cannot be determined with certainty for all the positions in which it is found.

Initial **g** probably had the same sound as the **g** in English **go**, as **gōþs**, *good*; **giban**, *to give*; the same *may* also have been the pronunciation of **g** in the combination vowel + **g** + consonant (other than a guttural), as **bugjan**, *to buy*; **tagla**, *hairs*; **tagra** (nom. pl.), *tears*. Cp. §§ **167–8**.

Medially between vowels it was a voiced spirant like the widely spread pronunciation of **g** in NHG. **tage**, *days*, as **áugō**, *eye*; **steigan**, *to ascend*. Cp. § **168**.

Final postvocalic **g** and **g** in the final combination **gs** was probably a voiceless spirant like the **ch** in NHG. or in Scotch **loch**, as **dag** (acc. sing.), *day*; **mag**, *he can*; **dags**, *day*. Cp. § **169**.

Before another guttural it was used to express a guttural nasal (ŋ) like the γ in Greek ἄγγελος, *angel*; ἄγχι, *near*; and the **ng** in English **thing**, or the **n** in **think**, as **aggilus**, *angel*; **briggan**, *to bring*; **figgrs**, *finger*; **drigkan**, *to drink*; **sigqan**, *to sink*.

Note.—Occasionally, especially in St. Luke, the guttural nasal is expressed by **n** as in Latin and English, as **þankeiþ** = **þagkeiþ**, Luke xiv. 31; **bringiþ** = **briggiþ**, Luke xv. 22.

The combination **ggw** was in some words equal to ŋ + **gw**, and in others equal to **gg** (a long voiced explosive) + **w**. When it was the one, and when the other, can only be determined upon etymological grounds. Examples of the former are **siggwan**, *to sing*; **aggwus**, *narrow*; and of the latter **bliggwan**, *to beat, strike*; **triggws**, *true, faithful*. Cp. § **151**.

§ **18. h**, initially before vowels and probably also medially between vowels, was a strong aspirate, as **haban**, *to have*; **haírtō**, *heart*; **faíhu**, *cattle*; **gateihan**, *to announce*. Cp. § **164**. In other positions it was a voiceless spirant

like the NHG. **ch** in **nacht**, *night*, as **hláifs**, *loaf*; **nahts**, *night*; **falh**, *I hid*; **jah**, *and*.

§ **19.** **ƕ** was either a labialized **h** or else a voiceless **w**. It may be pronounced like the **wh** in the Scotch pronunciation of **when**, as **ƕeila**, *time*; **ƕōpan**, *to boast*; **aƕa**, *river*; **saíƕan**, *to see*; **saƕ**, *he saw*; **nēƕ** (av.), *near*. Cp. notes to § **2**.

§ **20.** **j** (that is **i** in the function of a consonant) had nearly the same sound-value as English **y** in **yet**. It only occurs initially and medially, as **jēr**, *year*; **juggs**, *young*; **juk**, *yoke*; **lagjan**, *to lay*; **niujis**, *new*; **fijands**, *fiend, enemy*.

§ **21.** **k** had the same sound as English **k**, except that it must be pronounced initially before consonants (**l, n, r**). It occurs initially, medially, and finally, as **kaúrn**, *corn*; **kniu**, *knee*; **akrs**, *field*; **brikan**, *to break*; **ik**, *I*; **juk**, *yoke*.

§ **22.** **l, m, n** had the same sound-values as in English. They all occur initially, medially, and finally, in the function of consonants.

l. **laggs**, *long*; **láisjan**, *to teach*; **háils**, *hale, whole*; **haldan**, *to hold*; **skal**, *I shall*; **mēl**, *time*.

m. **mēna**, *moon*; **mizdō**, *meed, reward*; **namō**, *name*; **niman**, *to take*; **nam**, *he took*; **nimam**, *we take*.

n. **nahts**, *night*; **niun**, *nine*; **mēna**, *moon*; **rinnan**, *to run*; **láun**, *reward*; **kann**, *I know*.

In the function of vowels they do not occur in stem-syllables, as **fugls**, *fowl, bird*; **tagl**, *hair*; **sigljō**, *seal*; **máiþms**, *gift*; **bagms**, *tree, beam*; **ibns**, *even*; **táikns**, *token*. See § **159**.

§ **23.** **p** had the same sound as English **p** in **put**. It occurs initially (in loan-words only), medially, and finally, as **pund**, *pound*; **páida**, *coat*; **plinsjan**, *to dance*; **slēpan**, *to sleep*; **diups**, *deep*; **hilpan**, *to help*; **saíslēp**, *he slept*; **skip**, *ship*.

§ **24**. **q** was a labialized **k**, and may be pronounced like the **qu** in English **queen**, as **qiman**, *to come*; **qēns**, *wife*; **sigqan**, *to sink*; **riqis**, *darkness*; **sagq**, *he sank*; **bistugq**, *a stumbling*. See §§ **2** note 3, **163**.

§ **25**. **r** was a trilled lingual **r**, and was also so pronounced before consonants, and finally, like the **r** in Lowland Scotch. It occurs as a consonant initially, medially, and finally, as **raíhts**, *right, straight*; **rēdan**, *to counsel*; **baíran**, *to bear*; **barn**, *child*; **fidwōr**, *four*; **daúr**, *door*.

In the function of a vowel it does not occur in stem-syllables, as **akrs**, *field*; **tagr**, *tear*; **huggrjan**, *to hunger*. Cp. § **159**.

§ **26**. **s** was a voiceless spirant in all positions like the **s** in English **sin**, as **sama**, *same*; **sibun**, *seven*; **wisan**, *to be*; **þūsundi**, *thousand*; **hūs**, *house*; **gras**, *grass*.

§ **27**. **t** had the same sound-value as English **t** in **ten**, as **taíhun**, *ten*; **tunþus**, *tooth*; **háitan**, *to name*; **mahts**, *might, power*; **haírtō**, *heart*; **wáit**, *I know*; **at**, *to, at*.

§ **28**. **þ** was a voiceless spirant like the **th** in English **thin**, as **þagkjan**, *to think*; **þreis**, *three*; **brōþar**, *brother*; **brūþs**, *bride*; **miþ**, *with*; **fanþ**, *he found*.

§ **29**. **w** (i. e. **u** in the function of a consonant) had mostly the same sound-value as the **w** in English **wit**. After diphthongs and long vowels, as also after consonants not followed by a vowel, it was probably a kind of reduced **u**-sound, the exact quality of which cannot be determined. Examples of the former pronunciation are:—**wēns**, *hope*; **witan**, *to know*; **wrikan**, *to persecute*; **swistar**, *sister*; **taíhswō**, *right hand*. And of the latter:—**snáiws**, *snow*; **waúrstw**, *work*; **skadwjan**, *to overshadow*.

§ **30**. **z** was a voiced spirant like the **z** in English **freeze**, and only occurs medially in regular native Gothic forms, as **huzd**, *hoard, treasure*; **hazjan**, *to praise*; **máiza**, *greater*. But see § **175**.

§ **31.** PHONETIC SURVEY OF THE GOTHIC SOUND-SYSTEM.

A. **Vowels** (Sonants).

Guttural	Short	**a,**		**aú, u**
	Long	**ā,**	**ō,**	**au, ū**
Palatal	Short	**aí,**		**i**
	Long	**ē, ai,**		**ei**

To these must also be added the nasals **m, n,** and the liquids **l, r** in the function of vowels. See § **159**.

B. **Consonants.**

		LABIAL.	INTER-DENTAL.	DENTAL.	GUTTURAL.
Explosives	Voiceless	**p**		**t, tt**	**k, kk : q**
	Voiced	**b**		**d, dd**	**g, gg**
Spirants	Voiceless	**f**	**þ, þþ**	**s, ss**	**h, (g ?) : ƕ**
	Voiced	**b**	**d**	**z**	**g**
Nasals		**m, mm**		**n, nn**	**g (gg)**
Liquids				**l, ll ; r, rr**	
Semi-vowels		**w, j** (palatal)			

To these must be added the aspirate **h.** See § **2** note 1 for **x.**

In Gothic as in the oldest period of the other Germanic languages, intervocalic double consonants were really long, and were pronounced long as in Modern Italian and Swedish, thus **atta = at-ta,** *father*; **manna = man-na,** *man.*

STRESS (ACCENT).

§ **32.** All the Indo-Germanic languages have partly pitch (musical) and partly stress accent, but one or other of the two systems of accentuation always predominates in each language, thus in Sanskrit and Old Greek the accent was predominantly pitch, whereas in the oldest periods of the Italic dialects, and the Keltic and Germanic languages,

the accent was predominantly stress. This difference in the system of accentuation is clearly seen in Old Greek and the old Germanic languages by the preservation of the vowels of unaccented syllables in the former and the weakening or loss of them in the latter. In the early period of the parent Indg. language, the stress accent must have been more predominant than the pitch accent, because it is only upon this assumption that we are able to account for the origin of the vowels **ĭ, ŭ, ə** (§ **35**, Note 1), the liquid and nasal sonants (§§ **53–6**), and the loss of vowel often accompanied by a loss of syllable, as in Greek gen. πα-τρ-ός beside acc. πα-τέρ-α; πέτ-ομαι beside ἐ-πτ-όμην; Gothic gen. pl. **aúhs-nē** beside acc. ***aúhsa-ns.** It is now a generally accepted theory that at a later period of the parent language the system of accentuation became predominantly pitch, which was preserved in Sanskrit and Old Greek, but which must have become predominantly stress again in prim. Germanic some time prior to the operation of Verner's law (§ **136**).

The quality of the accent in the parent language was partly 'broken' (acute) and partly 'slurred' (circumflex). This distinction in the quality of the accent was preserved in prim. Germanic in final syllables containing a long vowel, as is seen by the difference in the development of the final long vowels in historic times according as they originally had the 'broken' or 'slurred' accent (§§ **87** (1), **89**).

In the parent language the chief accent of a word did not always fall upon the same syllable of a word, but was free or movable as in Sanskrit and Greek, cp. e.g. Gr. nom. πατήρ, *father*, voc. πάτερ, acc. πατέρα; Skr. **émi**, *I go*, pl. **imás**, *we go*. This free accent was still preserved in prim. Germanic at the time when Verner's law operated, whereby the voiceless spirants became voiced when the vowel immediately preceding them did not bear the chief accent of the word (§ **136**). At a later period of the prim.

Germanic language, the chief accent of a word became confined to the first syllable. This confining of the chief accent to the first syllable was the cause of the great weakening—and eventual loss—which the vowels underwent in unaccented syllables in the prehistoric period of the individual Germanic languages (Ch. V). And the extent to which the weakening of unaccented syllables has been carried in some of the Modern Germanic dialects is well illustrated by such sentences as: **as et it mǫən,** *I shall have it in the morning*; **ast ə dunt if id kud,** *I should have done it if I had been able* (West Yorks.).

§ **33.** The rule for the accentuation of uncompounded words is the same in Gothic as in the oldest period of the other Germanic languages, viz. the chief stress fell upon the first syllable, and always remained there even when suffixes and inflexional endings followed it, as **áudags,** *blessed*; **niman,** *to take*; **reikinōn,** *to rule*; the preterite of reduplicated verbs, as **laílōt : lētan,** *to let*; **haíhái**t **: háitan,** *to call*; **blindamma** (masc. dat. sing.), *blind*; **dagōs,** *days*; **gumanē,** *of men*; **nimanda,** *they are taken*; **barnilō,** *little child*; **bērusjōs,** *parents*; **brōþrahans,** *brethren*; **dalaþrō,** *from beneath*; **dáubiþa,** *deafness*; **mannisks,** *human*; **þiudinassus,** *kingdom*; **waldufni,** *power*. The position of the secondary stress in trisyllabic and polysyllabic words fluctuated in Gothic, and with the present state of our knowledge of the subject it is impossible to formulate any hard and fast rules concerning it.

In compound words it is necessary to distinguish between compounds whose second element is a noun or an adjective, and those whose second element is a verb. In the former case the first element had the chief accent in the parent Indg. language; in the latter case the first element had or had not the chief accent according to the position of the verb in the sentence. But already in prim. Germanic the second element of compound verbs nearly always had

the chief accent; a change which was mostly brought about by the compound and simple verb existing side by side. This accounts for the difference in the accentuation of such pairs as **ándahafts**, *answer*: **andháfjan**, *to answer*; **ándanēms**, *pleasant*: **andníman**, *to receive*.

§ 34. As has been stated above, compound words, whose second element is a noun or an adjective, had originally the chief stress on the first syllable. This simple rule was preserved in Gothic, as **frakunþs**, OE. **fracuþ**, *despised*; **gaskafts**, OHG. **gascaft**, *creation*; **unmahts**, *infirmity*; **ufkunþi**, *knowledge*; **usfilh**, *burial*; **akranaláus**, *without fruit*; **allwaldands**, *the Almighty*; **brūþfaþs**, *bridegroom*; **gistradagis**, *to-morrow*; **láushandus**, *empty-handed*; **twalibwintrus**, *twelve years old*; **þiudangardi**, *kingdom*. But in compound verbs the second element had the chief stress, as **atlagjan**, *to lay on*; **duginnan**, *to begin*; **frakunnan**, *to despise*; **gaqiman**, *to assemble*; **usfulljan**, *to fulfil*. When, however, the first element of a compound verb was separated from the verb by one or more particles, it had the chief stress, as **gá-u-ƕa-sēƕi**, Mark viii. 23; **díz-uh-þan-sat**, Mark xvi. 8.

CHAPTER II

THE PRIMITIVE GERMANIC EQUIVALENTS OF THE INDO-GERMANIC VOWEL-SOUNDS

§ 35. The parent Indo-Germanic language had the following vowel-system:—

Short vowels	**a, e, i, o, u, ə**
Long "	**ā, ē, ī, ō, ū**
Short diphthongs	**ai, ei, oi, au, eu, ou**
Long "	**āi, ēi, ōi, āu, ēu, ōu**
Short vocalic	**l̥, m̥, n̥, r̥**

NOTE.—1. The short vowels **i, u, ə**, the long vowels **ī, ū**, and vocalic **l, m, n, r** occurred originally only in syllables which did not bear the principal accent of the word.

The short vowels **i, u**, and vocalic **l, m, n, r** arose from the loss of **e** in the strong forms **ei, eu, el, em, en, er**, which was caused by the principal accent having been shifted to some other syllable in the word.

ə, the quality of which cannot be precisely defined, arose from the weakening of an original **ā, ē**, or **ō**, caused by the loss of accent. It is generally pronounced like the final vowel in German **Gabe**.

ī and **ū** were contractions of weak diphthongs which arose from the strong forms **eiə, āi, ēi, ōi; euə, āu, ēu, ōu** through the loss of accent. The **e** in **eiə, euə** had disappeared before the contraction took place. See § **32**.

2. The long diphthongs **āi, ēi**, &c., were of rare occurrence in the parent language, and their history in the prehistoric period of the various branches of the Indo-Germanic languages, except when final, is still somewhat obscure. In stem-syllables they were generally either shortened to **ai, ei**, &c., or the second element (**i, u**) disappeared. In final syllables they were generally shortened to **ai, ei**, &c. In this book no further account will be taken of the Indg. long diphthongs in stem-syllables. For their treatment in final syllables in Primitive Germanic, see § **89**.

3. Upon theoretical grounds it is generally assumed that the parent language contained long vocalic **l, m, n, r**. But their history in the various Indg. languages is still uncertain. In any case they were of very rare occurrence, and are therefore left out of consideration in this book.

§ **36**. **a** (Lat. **a**, Gr. α) remained, as Lat. **ager**, Gr. ἀγρός, Skr. **ájras**, Goth. **akrs**, O.Icel. **akr**, OS. **akkar**, OHG. **ackar**, OE. **æcer**, *field, acre*; Gr. ἅλς, Lat. gen. **salis**, Goth. O.Icel. OS. **salt**, OHG. **salz**, OE. **sealt**, *salt*; Lat. **aqua**, Goth. **aƕa**, OS. OHG. **aha**, OE. **ēa** from ***eahu**, older ***ahu**, *water, river*; Lat. **alius**, Gr. ἄλλος, Goth. **aljis**, *other*.

§ **37**. **e** (Lat. **e**, Gr. ε) remained, as Lat. **ferō**, Gr. φέρω,

I bear, O.Icel. **bera**, OS. OHG. OE. **beran**, *to bear*; Lat. **edō**, Gr. ἔδομαι, Skr. **ádmi**, *I eat*, O.Icel. **eta**, OHG. **ezzan**, OS. OE. **etan**, *to eat*; Lat. **pellis**, Gr. πέλλα, OS. OHG. **fel**, OE. **fell**, *skin, hide*.

§ **38.** **i** (Lat. **i**, Gr. ι) remained, as Gr. Hom. ϝίδμεν, Skr. **vidmá**, Goth. **witum**, O.Icel. **vitum**, OS. **witun**, OHG. **wizzum**, OE. **witon**, *we know*, cp. Lat. **vidēre**, *to see*; Lat. **piscis**, Goth. **fisks**, O.Icel. **fiskr**, OS. **fisk**, OHG. OE. **fisc**, *fish*; Lat. **vidua** (adj. fem.), *bereft of, deprived of*, Goth. **widuwō**, OS. **widowa**, OHG. **wituwa**, OE. **widewe**, *widow*.

§ **39.** **o** (Lat. **o**, Gr. ο) became **a** in stem-syllables, as Lat. **octō**, Gr. ὀκτώ, Goth. **ahtáu**, OS. OHG. **ahto**, OE. **eahta**, *eight*; Lat. **hostis**, *stranger, enemy*, Goth. **gasts**, OS. OHG. **gast**, OE. **giest**, *guest*; Lat. **quod**, Goth. **ƕa**, O.Icel. **hvat**, OS. **hwat**, OHG. **hwaz**, OE. **hwæt**, *what*; Skr. **kás**, *who?*

Note.—**o** remained later in unaccented syllables in prim. Germanic than in accented syllables, but became **a** in Gothic, as **baíram** = Gr. Doric φέρομες, *we bear*; **baírand** = Dor. φέροντι, *they bear*.

§ **40.** **u** (Lat. **u**, Gr. υ) remained, as Gr. κυνός (gen. sing.), Goth. **hunds**, O.Icel. **hundr**, OHG. **hunt**, OS. OE. **hund**, *dog, hound*; Gr. θύρᾱ, OS. **duri**, OHG. **turi**, OE. **duru**, *door*; Skr. **bu-budhimá**, *we watched*, Gr. πέ-πυσται, *he has inquired*, Goth. **budum**, O.Icel. **buðum**, OS. **budun**, OHG. **butum**, OE. **budon**, *we announced, offered*.

§ **41.** **ə** became **a** in all the Indo-Germanic languages, except in the Aryan branch, where it became **i**, as Lat. **pater**, Gr. πατήρ, O.Ir. **athir**, Goth. **fadar**, O.Icel. **faðir**, OS. **fader**, OHG. **fater**, OE. **fæder**, *father*, Skr. **pitár-** (from ***pətér-**), *father*; Lat. **status**, Gr. στατός, Skr. **sthitás**, *standing*, Goth. **staþs**, O.Icel. **staðr**, OS. **stad**, OHG. **stat**, OE. **stede**, prim. Germanic ***stađiz**, *place*.

§ **42.** **ā** (Lat. **ā**, Gr. Doric ᾱ, Attic, Ionic η) became **ō**, as

Lat. **māter**, Gr. Dor. μᾱτηρ, O.Icel. **mōðir**, OS. **mōdar**, OHG. **muoter**, OE. **mōdor**, *mother*; Gr. Dor. φρᾱτηρ, *member of a clan*, Lat. **frāter**, Skr. **bhrā́tar-**, Goth. **brōþar**, O.Icel. **brōðir**, OS. **brōthar**, OHG. **bruoder**, OE. **brōþor**, *brother*; Lat. **fāgus**, *beech*, Gr. Dor. φᾱγός, *a kind of oak*, Goth. **bōka**, *letter of the alphabet*, O.Icel. OS. **bōk**, *book*, OE. **bōc-trēow**, *beech-tree*.

§ **43.** ē (Lat. ē, Gr. η) remained, but it is generally written ǣ (= Goth. ē, O.Icel. OS. OHG. ā, OE. ǣ) in works on Germanic philology, as Lat. **ēdimus**, Skr. **ādmá**, Goth. **ētum**, O.Icel. **ātum**, OS. **ātun**, OHG. **āʒum**, OE. **ǣton**, *we ate*; Lat. **mēnsis**, Gr. μήν, *month*, Goth. **mēna**, O.Icel. **māne**, OS. OHG. **māno**, OE. **mōna**, *moon*; Goth. **ga-dēþs**, O.Icel. **dāð**, OS. **dād**, OHG. **tāt**, OE. **dǣd**, *deed*, related to Gr. θή-σω, *I shall place*.

§ **44.** ī (Lat. ī, Gr. ῑ) remained, as Lat. **su-īnus** (adj.), *belonging to a pig*, Goth. **swein**, O.Icel. **svīn**, OS. OHG. OE. **swīn**, *swine, pig*; cp. Skr. **nav-ī́nas**, *new*; Lat. **sīmus**, OS. **sīn**, OHG. **sīm**, OE. **sī-en**, *we may be*; Lat. **velīmus** = Goth. **wileima** (§ 343).

§ **45.** ō (Lat. ō, Gr. ω) remained, as Gr. πλωτός, *swimming*, Goth. **flōdus**, O.Icel. **flōð**, OHG. **fluot**, OS. OE. **flōd**, *flood, tide*, cp. Lat. **plōrāre**, *to weep aloud*; Gr. Dor. πώς, Skr. **pā́t**, Goth. **fōtus**, O.Icel. **fōtr**, OHG. **fuoʒ**, OS. OE. **fōt**, *foot*; Goth. **dōms**, O.Icel. **dōmr**, OHG. **tuom**, OS. OE. **dōm**, *judgment, sentence*, related to Gr. θωμός, *heap*; Lat. **flōs**, Goth. OE. **blōma**, OS. **blōmo**, OHG. **bluoma**, *blossom, flower*.

§ **46.** ū (Lat. ū, Gr. ῡ) remained, as Lat. **mūs**, Gr. μῦς, Skr. **mūṣ-**, O.Icel. OHG. OE. **mūs**, *mouse*; Lat. **sūs**, Gr. ὗς, OHG. OE. **sū**, *sow, pig*; Goth. **fūls**, O.Icel. **fūll**, OHG. OE. **fūl**, *foul*, related to Lat. **pūteō**, *I smell bad*, Gr. πύθω, *I make to rot*.

§ **47.** **ai** (Lat. **ae** (ē), Gr. αι, Goth. **ái**, O.Icel. **ei**, OS. **ē**, OHG. **ei** (ē), OE. **ā**) remained, as Lat. **aedēs**, *sanctuary*,

originally *fire-place, hearth*, Skr. édhas, *firewood*, Gr. αἴθω, *I burn*, OHG. eit, OE. ād, *funeral pile, ignis, rogus*; Lat. aes, Goth. áiz, O.Icel. eir, OHG. ēr, OE. ār, *brass, metal, money*; Lat. caedō, *I hew, cut down*, Goth. skáidan, OS. skēdan, skēđan, OHG. sceidan, OE. scādan, sceādan, *to divide, sever*.

§ 48. ei (Lat. ī (older ei), Gr. ει) became ī, as Gr. στείχω, *I go*, Goth. steigan (ei = ī), O.Icel. stīga, OS. OHG. OE. stīgan, *to ascend*; Gr. λείπω, *I leave*, Goth. leiƕan, OS. OHG. līhan, OE. lēon from *līohan, older *līhan, *to lend*; Lat. dīcō, *I say, tell*, Gr. δείκνῡμι, *I show*, Goth. ga-teihan, *to tell, declare*, OS. af-tīhan, *to deny*, OHG. zīhan, OE. tēon, *to accuse*; Skr. bhédati, *he splits*, Goth. beitan, OE. OS. bītan, OHG. bīȥȥan, *to bite*.

§ 49. oi (O.Lat. oi (later ū), Gr. οι) became ai (cp. § 39), as Gr. οἶδε, Skr. véda, Goth. wáit, O.Icel. veit, OS. wēt, OHG. weiȥ, OE. wāt, *he knows*; O.Lat. oinos, later ūnus, Goth. áins, O.Icel. einn, OS. ēn, OHG. ein, OE. ān, *one*, cp. Gr. οἰνή, *the one on dice*; Gr. πέ-ποιθε, *he trusts*, Goth. báiþ, O.Icel. beið, OS. bēd, OHG. beit, OE. bād, *he waited for*; Gr. τοί = Goth. þái (§ 265).

§ 50. au (Lat. au, Gr. αυ, Goth. áu, O.Icel. au, OS. ō, OHG. ou (ō), OE. ēa) remained, as Lat. auris, Goth. áusō, OS. OHG. ōra, OE. ēare, *ear*; Lat. augeō, Gr. αὐξάνω, *I increase*, Goth. áukan, O.Icel. auka, OS. ōkian, OHG. ouhhōn, OE. ēacian, *to add, increase*; cp. Skr. ójas-, *strength*.

§ 51. eu (Lat. ou (later ū), Gr. ευ, Goth. iu, O.Icel. jō (jū), OS. OHG. io, OE. ēo) remained, as Gr. γεύω, *I give a taste of*, Goth. kiusan, O.Icel. kjōsa, OS. OHG. kiosan, OE. cēosan, *to test, choose*; Gr. πεύθομαι, *I inquire*, Skr. bódhati, *he is awake, learns*, Goth. ana-biudan, *to order, command*, O.Icel. bjōða, OS. biodan, OHG. biotan, OE. bēodan, *to offer*; Lat. doucō (dūcō), *I lead*, Goth. tiuhan, OS. tiohan, OHG. ziohan, *to lead, draw*. See § 63.

§ **52.** **ou** (Lat. **ou** (later **ū**), Gr. ου) became **au** (cp. § 39), as prim. Indg. ***roudhos**, Goth. **ráuþs**, O.Icel. **rauðr**, OS. **rōd**, OHG. **rōt**, OE. **rēad**, *red*, cp. Lat. **rūfus**, *red*; prim. Indg. ***bhe-bhoudhe**, Skr. **bubṓdha**, *has waked*, Goth. **báuþ**, O.Icel. **bauð**, OS. **bōd**, OHG. **bōt**, OE. **bēad**, *has offered*.

§ **53.** **m̥** (Lat. **em**, Gr. α, αμ) became **um**, as Gr. ἀμο- (in ἀμόθεν, *from some place or other*), Goth. **sums**, O.Icel. **sumr**, OS. OHG. OE. **sum**, *some one*; Gr. ἑκατόν, Lat. **centum** (with **n** from **m** by assimilation, and similarly in the Germanic languages), Goth. OE. OS. **hund**, OHG. **hunt**, *hundred*, all from a prim. form ***km̥tóm**.

§ **54.** **n̥** (Lat. **en**, Gr. α, αν) became **un**, as Lat. **commentus** (pp.), *invented, devised*, Gr. αὐτό-ματος, *acting of one's own will*, Goth. **ga-munds**, OHG. **gi-munt**, OE. **ge-mynd**, *remembrance*, prim. form ***mn̥tós** (pp.) from root **men-**, *think*; OS. **wundar**, OHG. **wuntar**, OE. **wundor**, *wonder*, cp. Gr. ἀθρέω from *ϝαθρέω, *I gaze at*.

§ **55.** **r̥** (Lat. **or**, Gr. αρ, ρα) became **ur**, **ru**, as OHG. **gi-turrum**, OE. **durron**, *we dare*, cp. Gr. θαρσύς (θρασύς), *bold*, θαρσέω, *I am of good courage*; dat. pl. Gr. πατράσι, Goth. **fadrum**, OHG. **faterum**, OE. **fæd(e)rum**, *to fathers*; Lat. **porca**, *the ridge between two furrows*, OHG. **furuh**, OE. **furh**, *furrow*.

§ **56.** **l̥** (Lat. **ol**, Gr. αλ, λα) became **ul**, **lu**, as Goth. **fulls**, O.Icel. **fullr**, OHG. **vol**, OS. OE. **full**, prim. form ***pl̥nós**, *full*; Goth. **wulfs**, O.Icel. **ulfr**, OHG. **wolf**, OS. OE. **wulf**, prim. form ***wl̥qos**, *wolf*.

NOTE.—1. If we summarize the vowel-changes which have been stated in this chapter, it will be seen that the following vowel-sounds fell together:—**a**, **o**, and **ə**; original **u** and the **u** which arose from Indg. vocalic **l**, **m**, **n**, **r**; **ī** and **ei**; **ā** and **ō**; **ai** and **oi**; **au** and **ou**.

2. As we shall sometimes have occasion to use examples from Sanskrit, it may be well to note that Indg. **ĭ**, **ŭ** remained in this language, but that the following vowel-sounds fell together, viz. **a**, **e**, **o** in **a**; **i**, **ə** in **i**; **ā**, **ē**, **ō** in **ā**; tautosyllabic **ai**, **ei**, **oi** in **ē**; and tautosyllabic **au**, **eu**, **ou** in **ō**.

CHAPTER III

THE PRIMITIVE GERMANIC VOWEL-SYSTEM

§ **57.** From what has been said in §§ **36–52,** we arrive at the following vowel-system for the prim. Germanic language:—

Short vowels	**a,**	**e,**	**i,**		**u**
Long ,,	**ǣ,**	**ē,**	**ī,**	**ō,**	**ū**
Diphthongs	**ai,**	**au,**	**eu**		

Note.—**ǣ** was an open e-sound like OE. **ǣ**. **ē** was a close sound like the **e** in NHG. **reh**. The origin of this vowel has not yet been satisfactorily explained. It is important to remember that it is never the equivalent of Indo-Germanic **ē** (§ **43**) which appears as **ǣ** in prim. Germanic. See §§ **75, 77.**

§ **58.** This system underwent several modifications during the prim. Germanic period, i.e. before the parent language became differentiated into the various separate Germanic languages. The most important of these changes were:—

§ **59. a+ŋχ** became **āχ,** as Goth. OS. OHG. **fāhan,** O.Icel. **fā,** OE. **fōn,** from ***faŋχanan,** *to catch, seize,* cp. Lat. **pangō,** *I fasten*; Goth. **þāhta** (inf. **þagkjan**), OS. **thāhta,** OHG. **dāhta,** OE. **þōhte** from older ***þaŋχta, *þaŋχtō-,** *I thought,* cp. O.Lat. **tongeō,** *I know.* Every prim. Germanic **ā** in accented syllables was of this origin. Cp. § **42.**

Note.—The **ā** in the above and similar examples was still a nasalized vowel in prim. Germanic, as is seen by its development to **ō** in OE. The **ī** (§ **60**) and **ū** (§ **62**) were also nasalized vowels in prim. Germanic.

§ **60. e** became **i** under the following circumstances:—

1. Before a nasal+consonant, as Goth. OS. OE. **bindan,** O.Icel. **binda,** OHG. **bintan,** *to bind,* cp. Lat. **of-fendimentum,** *chin-cloth,* **of-fendix,** *knot, band,* Gr. **πενθερός,** *father-in-law*; Lat. **ventus,** Goth. **winds,** O.Icel. **vindr,** OS. OE. **wind,**

OHG. **wint**, *wind*; Gr. πέντε, Goth. **fimf**, O.Icel. **fim(m)**, OHG. **fimf**, **finf**, *five*. This **i** became **ī** under the same conditions as those by which **a** became **ā** (§ 59), as Goth. **þeihan**, OS. **thīhan**, OE. **ðēon**, OHG. **dīhan**, from ***þiŋχanan**, older ***þeŋχanan**, *to thrive*. The result of this sound-law was the reason why the verb passed from the third into the first class of strong verbs (§ 300), cp. the isolated pp. OS. **gi-þungan**, OE. **ge-ðungen**.

2. When followed by an **i**, **ī**, or **j** in the next syllable, as Goth. OS. OHG. **ist**, OE. **is**, from ***isti**, older ***esti** = Gr. ἔστι, *is*; OHG. **irdīn**, *earthen*, beside **erda**, *earth*; Goth. **midjis**, O.Icel. **miðr**, OS. **middi**, OE. **midd**, OHG. **mitti**, Lat. **medius**, from an original form ***medhjos**, *middle*; OS. **birid**, OHG. **birit**, *he bears*, from an original form ***bhéreti**, through the intermediate stages ***ƀéređi**, ***ƀériđi**, ***ƀíriđi**, beside inf. **beran**; O.Icel. **sitja**, OS. **sittian**, OHG. **sizzen**, OE. **sittan**, from an original form ***sedjonom**, *to sit*.

3. In unaccented syllables, except in the combination **-er** when not followed by an **i** in the next syllable, as OE. **fēt**, older **fœ̄t**, from ***fōtiz**, older ***fōtes**, *feet*, cp. Lat. **pedes**, Gr. πόδες. Indg. **e** remained in unaccented syllables in the combination **-er** when not followed by an **i** in the next syllable, as acc. OS. **fader**, OHG. **fater**, OE. **fæder**, Gr. πατέρα, *father*; OE. **hwæþer**, Gr. πότερος, *which of two*.

§ 61. **i**, followed originally by an **ă**, **ŏ**, or **ē** in the next syllable, became **e** when not protected by a nasal + consonant or an intervening **i** or **j**, as O.Icel. **verr**, OS. OHG. OE. **wer**, Lat. **vir**, from an original form ***wiros**, *man*; OHG. OE. **nest**, Lat. **nīdus**, from an original form ***nizdos**. In historic times, however, this law has a great number of exceptions owing to the separate languages having levelled out in various directions, as OE. **spec** beside **spic**, *bacon*; OHG. **lebara** beside OE. **lifer**, *liver*; OHG. **leccōn** beside OE. **liccian**, *to lick*; OHG. **lebēn**

beside OE. **libban**, *to live*; OHG. **quec** beside OE. **cwic**, *quick, alive.*

§ **62.** **u**, followed originally by an **ă**, **ŏ**, or **ē** in the next syllable, became **o** when not protected by a nasal + consonant or an intervening **i** or **j**, as OE. **dohtor**, OS. **dohter**, OHG. **tohter**, Gr. θυγάτηρ, *daughter*; O.Icel. **ok**, OHG. **joh**, Gr. ζυγόν, *yoke*; OE. OS. **god**, OHG. **got**, from an original form ***ghutóm**, *god*, beside OHG. **gutin**, *goddess*; pp. OE. **geholpen**, OS. **giholpan**, OHG. **giholfan**, *helped*, beside pp. OE. **gebunden**, OS. **gibundan**, OHG. **gibuntan**, *bound*; pp. OE. **geboden**, OS. **gibodan**, OHG. **gibotan**, *offered*, beside pret. pl. OE. **budon**, OS. **budun**, OHG. **butum**, *we offered.* Every prim. Germanic **o** in accented syllables was of this origin. Cp. § **39**.

u became **ū** under the same conditions as those by which **a** and **i** became **ā** and **ī**, as pret. third pers. singular Goth. **þūhta**, OS. **thūhta**, OHG. **dūhta**, OE. **þūhte**, beside inf. Goth. **þugkjan**, OS. **thunkian**, OHG. **dunken**, OE. **þyncan**, *to seem*; and similarly in Goth. **ūhtwō**, OS. OHG. **ūhta**, OE. **ūhte**, *daybreak, dawn.*

§ **63.** The diphthong **eu** became **iu** when the next syllable originally contained an **i**, **ī**, or **j**, cp. § **60** (2), but remained **eu** when the next syllable originally contained an **ă**, **ŏ**, or **ē**. The **iu** remained in OS. and OHG., but became **jū** (**ȳ** by **i**-umlaut) in O.Icel., and **īo** (**īe** by **i**-umlaut) in OE., as Goth. **liuhtjan**, OS. **liuhtian**, OHG. **liuhten**, OE. **līehtan**, *to give light*, beside OS. OHG. **lioht**, OE. **lēoht**, *a light*; O.Icel. **dȳpt**, OS. **diupi**, OHG. **tiufī**, OE. **dīepe**, *depth*, beside O.Icel. **djūpr**, OS. **diop**, OHG. **tiof**, OE. **dēop**, *deep*; OS. **kiusid**, OHG. **kiusit**, O.Icel. **kȳs(s)**, OE. **cīesþ**, *he chooses*, beside inf. OS. OHG. **kiosan**, O.Icel. **kjōsa**, OE. **cēosan**, *to choose.*

§ **64.** From what has been said in §§ **59-63**, it will be seen that the prim. Germanic vowel-system had assumed the following shape before the Germanic parent language

became differentiated into the various separate languages:—

Short vowels	a, e, i, o, u
Long "	ā, ǣ, ē, ī, ō, ū
Diphthongs	ai, au, eu, iu

The following table contains the normal development of the above vowel-system in Goth. O.Icel. OS. OHG. and OE. stem-syllables:—

P. Germ.	Goth.	O.Icel.	OS.	OHG.	OE.
a	a	a	a	a	æ
e	i	e	e	e	e
i	i	i	i	i	i
o	u	o	o	o	o
u	u	u	u	u	u
ā	ā	ā	ā	ā	ō
ǣ	ē	ā	ā	ā	ǣ
ē	ē	ē	ē	ia, (ie)	ē
ī	ei	ī	ī	ī	ī
ō	ō	ō	ō	uo	ō
ū	ū	ū	ū	ū	ū
ai	ái	ei	ē	ei	ā
au	áu	au	ō	ou	ēa
eu	iu	jō	eo, (io)	eo, (io)	ēo
iu	iu	jū	iu	iu	īo

NOTE.—The table does not include the sound-changes which were caused by umlaut, the influence of neighbouring consonants, &c. For details of this kind the student should consult the grammars of the separate languages.

CHAPTER IV

THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC VOWEL-SYSTEM

A. The Short Vowels of Accented Syllables.

a

§ **65.** Germanic **a** remained unchanged in Gothic, as Goth. **dags**, OE. **dæg**, OS. **dag**, OHG. **tag**, O.Icel. **dagr**, *day*; Goth. **gasts**, OS. OHG. **gast**, *guest*; Goth. **fadar**, OE. **fæder**, O.Icel. **faðir**, OS. **fader**, OHG. **fater**, *father*; Goth. **ahtáu**, OS. OHG. **ahto**, *eight*; Goth. OE. OS. OHG. **faran**, O.Icel. **fara**, *to go*; Goth. OE. OS. **band**, OHG. **bant**, *he bound*, Goth. inf. **bindan** (§ **303**); Goth. OS. OHG. O.Icel. **nam**, *he took*, Goth. inf. **niman** (§ **305**); Goth. OS. O.Icel. **gaf**, OHG. **gab**, *he gave*, Goth. inf. **giban** (§ **307**).

e

§ **66.** Germanic **e** became **i**, as Goth. **wigs**, OE. OS. OHG. **weg**, O.Icel. **vegr**, *way*; Goth. **hilms**, OE. OS. OHG. **helm**, *helm*; Goth. **swistar**, OS. **swestar**, OHG. **swester**, *sister*; Goth. **hilpan** (§ **303**), OE. OS. **helpan**, OHG **helfan**, *to help*; Goth. **stilan** (§ **306**), OE. OS. OHG. **stelan**, O.Icel. **stela**, *to steal*; Goth. **itan** (§ **308**), OE. OS. **etan**, OHG. **ezzan**, O.Icel. **eta**, *to eat*.

Note.—The stem-vowel in Goth. **waíla** (cp. OE. OS. **wel**, OHG. **wela**), *well*; and in Goth. **aíþþáu** (cp. OE. **eþþa**, **oþþe**, OHG. **eddo**, **edo**), *or*, has not yet been satisfactorily explained, in spite of the explanations suggested by various scholars.

§ **67**. This **i** became broken to **e** (written **aí**) before **r**, **h**, and **ƕ**, as Goth. **haírtō**, OS. **herta**, OHG. **herza**, *heart*; Goth. **aírþa**, OS. **ertha**, OHG. **erda**, *earth*; Goth. **waírþan** (§ **303**), OS. **werthan**, OHG. **werdan**, O.Icel. **verða**, *to become*; Goth. **baíran** (§ **305**), OE. OS. OHG. **beran**, O.Icel. **bera**, *to bear*; Goth. **raíhts**, OS. OHG. **reht**, *right*; Goth. **taíhun**, OS. **tehan**, OHG. **zehan**, *ten*; Goth. **saíƕan** (§ **307**), OS. OHG. **sehan**, *to see*.

Note.—For **nih**, *and not*, from older ***ni-ƕi**=Lat. **neque**, we should expect ***naíh**, but the word has been influenced by the simple negative **ni**, *not*.

i

§ **68**. Germanic **i** generally remained in Gothic, as Goth. **fisks**, OS. OE. **fisc**, OHG. **fisk**, O.Icel. **fiskr**, *fish*; Goth. **widuwō**, OE. **widewe**, OS. **widowa**, OHG. **wituwa**, *widow*; Goth. OE. OS. **witan**, OHG. **wiȥȥan**, O.Icel. **vita**, *to know*; Goth. **nimiþ**, OE. **nimeþ**, OS. **nimid**, OHG. **nimit**, *he takes*; Goth. **bitum**, OE. **biton**, OHG. **biȥȥum**, O.Icel. **bitom**, *we bit*, inf. Goth. **beitan** (§ **299**), pp. Goth. **bitans**, OE. **biten**, OHG. **gibiȥȥan**, O.Icel. **bitenn**; Goth. **bidjan**, OE. **biddan**, O.Icel. **biðja**, OS. **biddian**, OHG. **bitten**, *to pray*, *beg*, *entreat*. See § **60**.

§ **69**. Germanic **i** became broken to **e** (written **aí**) before **r**, **h**, **ƕ**, as Goth. **baíriþ**, OS. **birid**, OHG. **birit**, *he bears*, cp. § **60** (2), Goth. inf. **baíran**; Goth. **maíhstus**, OHG. **mist** (from ***mihst**), *dunghill*, cp. Mod. English dial. **mixen**; Goth. **ga-taíhun**, *they told*, OE. **tigon**, OHG. **zigun**, *they accused*, Goth. inf. **ga-teihan** (§ **299**), pp. Goth. **taíhans**, OE. **tigen**, OHG. **gi-zigan**; Goth. **laíƕum**, OE. **-ligon**, OHG. **liwum**, *we lent*, inf. Goth. **leiƕan** (§ **299**), pp. Goth. **laíƕans**, OE. **-ligen**, OHG. **giliwan**, OS. **-liwan**.

Note.—On the forms **hiri**, **hirjats**, **hirjiþ**, see note to Mark xii. 7.

o

§ **70.** Germanic **o** became **u**, as Goth. **juk**, OHG. **joh**, OE. **geoc**, *yoke*; Goth. **guþ**, OE. OS. **god**, OHG. **got**, *god*; Goth. **huzd**, OS. **hord**, OHG. **hort**, *treasure*; pp. Goth. **budans**, OE. **geboden**, OS. **gibodan**, OHG. **gibotan**, O.Icel. **boðenn**, inf. Goth. **biudan** (§ **301**), *to offer*; Goth. pp. **hulpans**, OE. **geholpen**, OS. **giholpan**, OHG. **giholfan**, Goth. inf. **hilpan** (§ **303**), *to help*; pp. Goth. **numans**, OHG. **ginoman**, Goth. inf. **niman** (§ **305**), *to take*. See § **62**.

§ **71.** The **u**, which arose from Germanic **o** (§ **70**), became broken to **o** (written **aú**) before r and **h**, as Goth. **waúrd**, OE. OS. **word**, OHG. **wort**, *word*; Goth. **daúhtar**, OE. **dohtor**, OS. **dohtar**, OHG. **tohter**, *daughter*; pp. Goth. **taúhans**, OE. **getogen**, OS. **-togan**, OHG. **gizogan**, O.Icel. **togenn**, Goth. inf. **tiuhan** (§ **301**), *to lead*; Goth. **waúrhta**, OE. **worhte**, OHG. **worhta**, *he worked*, inf. Goth. **waúrkjan**, OHG. **wurken**; pp. Goth. **waúrþans**, OE. **geworden**, OS. **giwordan**, OHG. **wortan**, O.Icel. **orðenn**, Goth. inf. **waírþan** (§ **303**), *to become*; pp. Goth. **baúrans**, OE. **geboren**, OS. OHG. **giboran**, O.Icel. **borenn**, inf. Goth. **baíran** (§ **305**), *to bear*; Goth. **ga-daúrsta**, OE. **dorste**, OS. **gi-dorsta**, OHG. **gi-torsta**, *he dared*; inf. Goth. **ga-daúrsan** (§ **335**).

u

§ **72.** Germanic **u** generally remained in Gothic, as Goth. **juggs**, OS. OHG. **jung**, *young*; Goth. **hunds**, OE. OS. **hund**, O.Icel. **hundr**, OHG. **hunt**, *dog*, *hound*; Goth. **sunus**, OE. OS. OHG. **sunu**, *son*; Goth. **hugjan**, OS. **huggian**, OHG. **huggen**, *to think*; Goth. **budum**, OE. **budon**, OS. **budun**, OHG. **butum**, O.Icel. **buðom**, *we offered, announced*, inf. Goth. **biudan** (§ **301**); Goth. **bundum**, OE. **bundon**, OS. **bundun**, OHG. **buntum**, O.Icel. **bundom**, *we bound*, Goth. inf. **bindan** (§ **303**), pp. Goth. **bundans**,

OE. **gebunden**, OS. **gibundan**, OHG. **gibuntan**, O.Icel. **bundenn**. See § 40.

§ 73. Germanic **u** became broken to **o** (written **aú**) before **r** and **h**, as Goth. **saúhts**, OS. OHG. **suht**, Germanic stem **suhti-**, *sickness*; Goth. **waúrms**, OS. OHG. **wurm**, OE. **wyrm**, stem **wurmi-**, *serpent, worm*; Goth. **waúrkjan**, OHG. **wurken**, *to work*; Goth. **waúrþun**, OE. **wurdon**, OS. **wurdun**, OHG. **wurtun**, O.Icel. **urðo**, *they became*, Goth. inf. **waírþan** (§ 303); Goth. **taúhun**, OE. **tugon**, OHG. **zugun**, *they drew, pulled*; Goth. inf. **tiuhan** (§ 301).

Note.—**u** was not broken to **aú** before **r** which arose from older **s** by assimilation, as **ur-runs**, *a running out*; **ur-reisan**, *to arise* (§ 175 note 3). It is difficult to account for the **u** in the enclitic particle **-uh**, *and*; and in the interrogative particle **nuh**, *then*.

B. The Long Vowels of Accented Syllables.

ā

§ 74. The **ā**, which arose from **a** according to § 59, remained in Gothic, as **hāhan**, *to hang*; **faúrahāh** (**faúrhāh**), *curtain, veil*, lit. *that which hangs before*; **gahāhjō** (av.), *in order, connectedly*; **brāhta**, *he brought*, inf. **briggan**; **gafāhs**, *a catch, haul*, related to **gafāhan**, *to seize*; **fram-gāhts**, *progress*, related to **gaggan**, *to go*; **þāhō**, *clay*; **unwāhs**, *blameless*.

ǣ

§ 75. Germanic **ǣ** (= OE. **ǣ**, OS. OHG. O.Icel. **ā**) became **ē** in Gothic, as Goth. **ga-dēþs**, OE. **dǣd**, OS. **dād**, OHG. **tāt**, *deed*; Goth. **mana-sēþs**, *multitude, world*, lit. *man-seed*, OE. **sǣd**, OS. **sād**, OHG. **sāt**, *seed*; Goth. **ga-rēdan**, *to reflect upon*, OE. **rǣdan**, OS. **rādan**, OHG. **rātan**, O.Icel. **rāða**, *to advise*; Goth. **bērum**, OE. **bǣron**,

OS. OHG. **bārum**, O.Icel. **bārom**, *we bore*, Goth. inf. **baíran** (§ 305); Goth. **sētun**, OE. **sǣton**, OS. **sātun**, OHG. **sāʒun**, O.Icel. **sāto**, *they sat*, Goth. inf. **sitan** (§ 308).

§ 76. The Germanic combination **ǣj** became **ǣ** (written **ai**, the long vowel corresponding to **aí**) in Gothic before vowels. This **ai** was a long open **e**-sound like the **ǣ** in OE. **slǣpan** or the vowel sound in English **their**. It occurs in very few words: as Goth. **saian**, OE. **sāwan**, OS. **sāian**, OHG. **sāen**, O.Icel. **sā**, *to sow*; Goth. **waian**, OE. **wāwan**, OHG. **wāen** (**wājen**), *to blow*; Goth. **faianda**, *they are blamed*. But in unaccented syllables the combination **-ǣji-** became **-ái-**, as **habáis**, *thou hast*, **habáiþ**, *he has*, from prim. Germanic ***χaƀǣjizi**, ***χaƀǣjiđi**.

ē

§ 77. Germanic **ē**, which cannot be traced back phonologically to Indo-Germanic **ē** (§ 43), is of obscure origin. In Gothic the two sounds fell together in **ē**, but in the other Germanic languages they are kept quite apart, cp. §§ 43, 75.

Germanic **ē** appears in Gothic as **ē** (OE. OS. O.Icel. **ē**, OHG. **ē**, later **ea**, **ia**, **ie**). In Goth. it occurs in a few words only, as Goth. OE. OS. O.Icel. **hēr**, OHG. **hēr** (**hear**, **hiar**, **hier**), *here*; Goth. **fēra**, OHG. **fēra** (**feara**, **fiara**), *country*, *region*, *side*, *part*; Goth. **mēs**, OE. **mēse** (**mȳse**), OHG. **meas** (**mias**), *table*, borrowed from Lat. **mēnsa**. Cp. § 5.

ī

§ 78. Germanic **ī**, written **ei** in Gothic, remained, as Goth. **swein**, OE. OS. OHG. **swīn**, O.Icel. **svīn**, *pig*, cp. Lat. **su-īnu-s**, *pertaining to a pig*; Goth. **ƕeila**, *a while*, *time*, *season*, OE. **hwīl**, *a while*, OS. **hwīla** (**hwīl**), *time*, OHG. **wīla** (**hwīl**), *time*, *hour*, O.Icel. **hvīl**, *place of rest*; Goth. **seins**, OE. OS. OHG. **sīn**, *his*; Goth. **steigan**

(§ **300**), OE. OS. OHG. **stīgan**, O.Icel. **stīga**, *to ascend.* Cp. §§ **5**, **6**, **44**, **48**.

ō

§ **79**. Germanic ō remained in Gothic, as Goth. **fōtus**, OE. OS. **fōt**, OHG. **fuoz**, O.Icel. **fōtr**, *foot*, cp. Gr. Doric πώς; Goth. **flōdus**, OE. OS. **flōd**, OHG. **fluot**, O.Icel. **flōð**, *flood*, *stream*; Goth. **brōþar**, O.Icel. **brōðir**, OE. **brōþor**, OS. **brōðer**, OHG. **bruoder**, *brother*; Goth. OE. OS. O.Icel. **fōr**, OHG. **fuor**, *I fared*, *went*, Goth. inf. **faran** (§ **309**). Cp. §§ **42**, **45**.

§ **80**. The Germanic combination **ōw** became a long open **o**-sound (written **au**) before vowels, as Goth. **sauil**, *sun*, cp. OE. O.Icel. Lat. **sōl**; Goth. **staua**, (masc.) *judge*, (fem.) *judgment*, **stauida**, *I judged* (inf. **stōjan**), cp. Lithuanian **stovéti**, *to stand*, O.Bulgarian **staviti**, *to place*; **taui** (gen. **tōjis**), *deed*; **afdauidai**, pp. masc. nom. pl. *exhausted*, inf. ***afdōjan**.

Here probably belong also **bauan**, *to inhabit*, OE. OHG. **būan**, *to till*, *dwell*; **bnauan**, *to rub*; **trauan**, OHG. **trūēn**, OS. **trūōn**, *to trow*, *trust*.

§ **81**. The Germanic combination **ōwj** became **ōj**, as **stōja**, *I judge*, from ***stōwjō**, older ***stōwijo**; **tōjis** (from ***tōwjis**), gen. sing. of **taui**, *deed*.

ū

§ **82**. Germanic ū remained in Gothic, as Goth. **hūs** (in **gud-hūs**, *temple*), OE. OS. OHG. O.Icel. **hūs**, *house*; Goth. **rūms**, OE. OS. OHG. O.Icel. **rūm**, *room*, related to Lat. **rū-s** (gen. **rū-ris**), *open country*; Goth. **þūsundi**, OE. **þūsend**, OS. **thūsundig**, OHG. **dūsunt**, O.Icel. **þūsund**, *thousand*; Goth. **fūls**, OE. OHG. **fūl**, O.Icel. **fūll**, *foul*; Goth. **ga-lūkan**, *to shut*, *close*, OE. **lūcan**, OHG. **lūhhan**, O.Icel. **lūka**, *to lock*.

On the ū in forms like **þūhta**, *it seemed*, *appeared*;

hūhrus, *hunger*; **jūhiza**, *younger*; **ūhtwō**, *early morn*, see § **62**.

C. The Diphthongs of Accented Syllables.

ai

§ **83**. Germanic **ai** (OE. **ā**, OS. **ē**, OHG. **ei** (**ē**), O.Icel. **ei**) remained in Gothic, as Goth. **áins**, OE. **ān**, OS. **ēn**, OHG. **ein**, O.Icel. **einn**, *one*; Goth. **háils**, OE. **hāl**, OS. **hēl**, OHG. **heil**, *hale*, *whole*, *sound*; Goth. **stáins**, OE. **stān**, OS. **stēn**, OHG. **stein**, O.Icel. **steinn**, *stone*; Goth. **stáig**, OE. **stāg**, OS. **stēg**, OHG. **steig**, *he ascended*, Goth. inf. **steigan** (§ **300**); Goth. **háitan** (§ **313**), OE. **hātan**, OS. **hētan**, OHG. **heizan**, O.Icel. **heita**, *to name*, *call*. Cp. §§ **47**, **49**.

au

§ **84**. Germanic **au** (OE. **ēa**, OS. **ō**, OHG. **ou** (**ō**), O.Icel. **au**) remained in Gothic, as Goth. **áugō**, OE. **ēage**, OS. **ōga**, OHG. **ouga**, O.Icel. **auga**, *eye*; Goth. **háubiþ** (gen. **háubidis**), OE. **hēafod**, OS. **hōƀid**, OHG. **houbit**, O.Icel. **haufuþ**, *head*; Goth. **dáuþus**, OE. **dēað**, OS. **dōth**, OHG. **tōd**, *death*; Goth. **ráuþs**, O.Icel. **rauðr**, OE. **rēad**, OS. **rōd**, OHG. **rōt**, *red*; Goth. **gáumjan**, *to perceive*, *observe*, OS. **gōmian**, OHG. **goumen**, *to pay attention to*; Goth. **-hláupan**, OE. **hlēapan**, OS. **-hlōpan**, OHG. **louffan**, O.Icel. **hlaupa**, *to leap*, *run*; pret. 1, 3 sing. Goth. **káus**, OE. **cēas**, OS. OHG. **kōs**, O.Icel. **kaus**, inf. Goth. **kiusan** (§ **302**), *to choose*. Cp. §§ **50**, **52**.

iu

§ **85**. The **iu**, which arose from older **eu** (§ **63**), remained in Gothic, as Goth. **niujis**, OS. OHG. **niuwi**, stem ***niuja-**, older ***neujo-**, *new*; Goth. **stiurei** (in **us-stiurei**, *excess*, *riot*), cp. OHG. **stiurī**, *greatness*, *magnificence*; Goth. **kiusiþ**, OS. **kiusid**, OHG. **kiusit**, *he chooses*, *tests*; Goth.

liuhtjan, OS. **liuhtian**, OHG. **liuhten**, *to light*; Goth. **stiurjan**, *to establish*, OHG. **stiuren**, *to support, steer.*

eu

§ **86.** **eu** (OE. **ēo**, OS. OHG. **io(eo)**, O.Icel. **jō(jū)**) became **iu** in Gothic, as Goth. **diups**, OE. **dēop**, OS. **diop**, OHG. **tiof**, O.Icel. **djūpr**, *deep*; Goth. **liuhaþ**, OE. **lēoht**, OS. OHG. **lioht**, *a light*, cp. Gr. λευκός, *light, bright*; Goth. **liufs**, OE. **lēof**, OS. **liof**, OHG. **liob**, O.Icel. **ljūfr**, *dear*; Goth. **tiuhan** (§ **301**), OS. **tiohan**, OHG. **ziohan**, *to draw, pull*; Goth. **fra-liusan**, OE. **for-lēosan**, OS. **far-liosan**, OHG. **fir-liosan**, *to lose.*

CHAPTER V

THE GOTHIC DEVELOPMENT OF THE PRIMITIVE GERMANIC VOWELS OF UNACCENTED SYLLABLES.

§ **87.** In order to establish and illustrate the Gothic treatment of the vowels of final syllables by comparison with other non-Germanic languages, Lat., Greek, &c., it will be useful to state here a law, relating to the general Germanic treatment of Indo-Germanic final consonants, which properly belongs to a later chapter :—

(1) Final **-m** became **-n**. This **-n** remained when protected by a particle, e. g. Goth. **þan-a** (§ **265**), *the* = Skr. **tám**, Lat. **is-tum**, Gr. τόν. But when it was not protected by a particle, it, as also Indo-Germanic final **-n**, was dropped in prim. Germanic after short vowels; and the preceding vowel underwent in Gothic just the same treatment as if it had been originally final, i. e. it was dropped with the exception of **u**, e. g. acc. sing. Goth. **wulf**, *wolf* = Skr. **vŕkam**, Gr. λύκον, Lat. **lupum**; nom. acc. sing. Goth. **juk**, *yoke* = Skr. **yugám**, Gr. ζυγόν, Lat. **jugum**; inf. **niman** from ***nemanan**, *to take*; acc. sing. Goth. **ga-qumþ**, *a coming*

together, assembly = Skr. **gátim**, Gr. βάσιν, prim. form *gmtím, *a going*; cp. also the Lat. endings in **partim**, **sitim**, &c.

Acc. sing. Goth. **sunu**, *son* = Skr. **sūnúm**, cp. the endings in Gr. ἡδύν, *sweet*; Lat. **fructum**, *fruit*; acc. sing. Goth. **fōtu**, *foot*, cp. Lat. **pedem**, Gr. πόδα (§ **53**). But the **-un** from Indg. vocalic **-m** disappeared in words of more than two syllables, as acc. sing. **guman** from ***ʒomanun** = Lat. **hominem**, *man*; **brōþar** from ***ƀrōþerun**, *brother*, cp. Lat. **frātrem**. In Gothic **sibun**, *seven*, and **taíhun**, *ten*, for older ***sibu**, ***taíhu**, the final **-n** was re-introduced through the influence of the inflected forms (§ **247**).

Note.—The oldest Norse runic inscriptions still retained these final vowels, as acc. sing. **staina** beside Goth. **stáin**, *stone*; acc. sing. neut. **horna** beside Goth. **haúrn**, *horn*; nom. sing. **gastiR** beside Goth. **gasts**, *guest, stranger*.

On the other hand, final **-n** merely became reduced after long vowels in prim. Germanic, and only disappeared in the course of the individual Germanic languages; the process being that the long oral vowels became nasalized and then at a later stage became oral again (cp. § **59** note). After the disappearance of the nasal element, the long vowel remained in Gothic when it originally had the 'slurred' (circumflex) accent, but became shortened when it originally had the 'broken' (acute) accent, as gen. pl. **dagē**, *of days*; **gastē**, *of guests*; **hananē**, *of cocks*; **haírtanē**, *of hearts*; **baúrgē**, *of cities*; the **-ē** of which corresponds to a prim. Germanic **-ǣn**, Indg. **-ēm**, but this ending only occurs in Gothic and has never been satisfactorily explained; the ending in the other Germanic and Indo-Germanic languages presupposes **-ōm** which regularly appears as **-ō** in the Gothic gen. pl. **gibō**, *of gifts*; **bandjō**, *of bands*; **tuggōnō**, *of tongues*; **manageinō**, *of multitudes*, cp. Gr. θεῶν, *of gods*; but acc. sing. **giba** from ***ʒeƀōn**, Indg. **-ā́m**, cp. Gr. χώρᾱν, *land*, and acc. fem. **þō**, *the* = Skr.

tā́m, acc. fem. **ni áinō-hun** (§ 89 note), *no one*; nom. sing. **hana** from ***χanēn** or **-ōn**, cp. Gr. ποιμήν, *shepherd*, ἡγεμών, *leader*; **nasida** from ***naziđōn**, *I saved*.

Note.—For full details concerning the Germ. treatment in final syllables of Indg. vowels with the 'slurred' and 'broken' accent, see Streitberg's 'Urgermanische Grammatik', ch. ix.

(2) The Indg. final explosives disappeared in prim. Germanic, except after a short accented vowel, as pres. subj. **baírái**, OE. OS. OHG. **bere**, from an original form ***bhéroīt**, *he may bear*; pret. pl. **bērun**, OE. **bǣron**, OS. OHG. **bārun**, *they bore*, original ending **-nt** with vocalic **n** (§ 54); Goth. **mēna** from an original form ***mēnōt**, *moon*; Goth. **þat-a**, OE. **þæt**, OS. **that**, Indg. ***tod**, *that, the*; OE. **hwæt**, OS. **hwat** = Lat. **quod**, *what*, beside Gothic **ƕa** (§ 273); OE. **æt**, OS. **at** = Lat. **ad**, *at*.

(3) Indg. final **-r** remained, as Goth. **fadar**, O.Icel. **faðir**, OE. **fæder**, OS. **fader**, OHG. **fater** = Lat. **pater**, Gr. πατήρ, *father*.

Note.—So far as the historic period of Gothic is concerned, the law relating to the treatment of Indo-Germanic final consonants may be stated in general terms thus:—With the exception of -s and -r all other Indo-Germanic final consonants were dropped in Gothic. In the case of the explosives it cannot be determined whether they had or had not previously undergone the first sound-shifting (§§ 128–32).

Of Indo-Germanic final consonant groups, the only one preserved in Gothic is -ns, before which short vowels are retained, e.g. acc. pl. masc. Goth. **þans**=Gr. Cretan τόνς (Attic τούς), *the*; acc. pl. Goth. **wulfans**, *wolves*, cp. Gr. Cretan κόρμονς=Att. κόσμους, *ornaments*; acc. pl. Goth. **þrins** = Gr. Cretan τρίνς, *three*; acc. pl. Goth. **sununs**, *sons*, cp. Gr. Cretan υἰύνς, *sons*. Cp. the law stated in § 88.

a. Short Vowels.

§ 88. With the exception of **u** all other prim. Indo-Germanic final short vowels, or short vowels which became final in prim. Germanic (§ 87), were dropped in Gothic, as

also were short vowels in the final syllables of dissyllabic and polysyllabic words when followed by a single consonant:—

Goth. **wáit** = Gr. οἶδα, Skr. **véda**, *I know*; **wáist** = Gr. οἶσθα, Skr. **vḗttha**, *thou knowest*; **hlaf**, *I stole* = Gr. κέκλοφα.

Goth. **akrs**, *field* = Gr. ἀγρός; **wulfs** = Gr. λύκος, Skr. **vŕkas**, Lat. **lupus**, *wolf*, cp. nom. sing. O.Norse runic inscription **HoltingaR**; **numans** from ***nomanaz**, *taken*; gen. sing. **dagis**, from ***đagesa**, *of a day*, cp. O.Bulgarian **česo** = Goth. **ƕis**, *whose*; **af**, *of*, *from* = Gr. ἄπο; nom. sing. **haírdeis**, *shepherd*, from ***χirđij-az**.

Voc. sing. Goth. **wulf** = Gr. λύκε, Lat. **lupe**, Skr. **vŕka**; **nim**, *take thou* = Gr. νέμε; **nasei**, from ***nasiji**, *save thou*; **baíriþ**, *ye bear* = Gr. φέρετε; **wáit**, *he knows* = Gr. οἶδε; **láiƕ**, *he lent* = Gr. λέλοιπε, *he has left*; **fimf**, *five*, cp. Gr. πέντε; **mik** (acc.), *me*, cp. Gr. ἐμέγε; nom. pl. Goth. **gumans** from ***ȝomaniz**, *men* = Lat. **homines**, cp. Gr. ἄκμονες, *anvils*; nom. pl. **gasteis** from ***ȝastij-(i)z**, *guests* = Lat. **hostēs**, from ***hostejes**, *strangers*, *enemies*, cp. Gr. πόλεις from *πόλεjες, *cities*; nom. pl. **sunjus**, from ***suniuz**, older ***suneu-es**, *sons* = Skr. **sūnávas**, cp. Gr. ἡδεῖς from *ἡδέϝες, *sweet*.

hráin, from ***hráini** (neut.), *clean*, *pure*, cp. Gr. ἴδρι, *skilful*; dat. sing. **gumin** from ***ȝomini** = Lat. **homini**, *to a man*, cp. Gr. ποιμένι, *to a shepherd*; dat. sing. **brōþr** from ***brōþri** = Lat. **frātri**, *to a brother*, cp. Gr. πατρί; **baíris** = Skr. **bhárasi**, *thou bearest*; **baíriþ** = Skr. **bhárati**, *he bears*; **baírand** = Gr. Dor. φέροντι, Skr. **bháranti**, *they bear*; nom. sing. **gasts** = O.Norse runic inscription **gastiR**, *guest*, Lat. **hostis**; **waírs**, from ***wirsiz** (av.), *worse*, cp. Lat. **magis**, *more*.

Nom. acc. neut. Goth. **faíhu** = Lat. **pecu**, *cattle*, cp. Gr. ἄστυ, *city*; **filu**, *much* = Gr. πολύ, many; nom. sing. **sunus** = Skr. **sūnús**, *son*, cp. the endings in Gr. νέκυς, *corpse*, Lat. **fructus**, *fruit*.

NOTE.—The law of final vowels does not affect originally monosyllabic words, cp. e.g. nom. sing. Goth. **is**, *he* = Lat. **is**, beside **gasts** = Lat. **hostis**; Goth. **ƕa**, *what* = Lat. **quod**, beside **juk**, *yoke* = Lat. **jugum**.

b. Long Vowels.

§ **89**. Prim. Indg. long final vowels, or those which became final in prim. Germanic (§ **87** and note), became shortened in polysyllabic words, when the vowels in question originally had the 'broken' accent, but remained unshortened when they originally had the 'slurred' accent.

Examples of the former are:—fem. nom. sing. **giba**, from ***ʒeƀō**, *gift* (cp. **sō**, § **265**), cp. Gr. χώρᾱ, *land*, Indg. **-ā́**; neut. nom. acc. pl. **juka**, from ***jukō** (cp. neut. nom. acc. pl. **þō**, § **265**), Skr. (Vedic) **yugā́**, O.Lat. **jugā**, Indg. **-ā́**.

baíra, Lat. **ferō**, Gr. φέρω, *I bear*, Indg. **-ṓ**; **mēna**, *moon*, cp. **mēnōþs**, *month*; particle **-ō** preserved in forms like acc. sing. **ƕan-ō-h**, *each, everyone*, but shortened in acc. forms like **ƕan-a**, *whom?*; **þan-a**, *this*; **þat-a**, *that*; **blindan-a**, *blind*.

Pret. 3 sing. **nasida**, *he saved*, Indg. **-dhḗt**, cp. **nasidēs**; **áinamma**, dat. (properly instrumental) sing. masc. neut. of **áins**, *one*, beside **áinummē-hun**, *to anyone*; **ƕamma**? *to whom?* beside **ƕammē-h**, *to everyone*; dat. sing. masc. neut. **þamma**, *to this*, from an Indg. instrumental form ***tosmḗ** (cp. Goth. **þē**, § **265** note); dat. sing. **daga**, *to a day*, from Indg. ***dhoghḗ** or **-ṓ**; **baíráima**, *we may bear*, Indg. **-mḗ**.

þiwi (gen. **þiujōs**), *maid-servant*, formed from ***þius** (pl. **þiwōs**), *man-servant*, like Skr. **dēvī́**, *goddess*, from **dēvás**, *god*; **frijōndi**, from ***frijōndī** (fem.), *friend*, cp. Skr. pres. part. fem. **bháranti**; **wili**, from ***wilī**, *he will*, cp. **wilei-**

ma, *we will*; **nēmi**, from ***nǣmī**, *he might take*, cp. **nēmeis**. Cp. § 154.

Examples of the latter are:—**undarō**, *under*, cp. Skr. **adharā̂d**, *below*, Indg. ablative ending **-ō̂d**; of the same origin is the **-ō** in adverbs like **þiubjō**, *secretly*, **glaggwō**, *accurately*; and in adverbs with the suffix **-þrō** (§ 348), as **ƕaþrō**, *whence*, **þaþrō**, *thence*. Nom. **tuggō**, *tongue*, **haírtō**, *heart*, Indg. **-ō̃**.

The preservation of the final **-ē** in adverbs with the suffix **-drē** (§ 348) is also due to the vowel having had originally the 'slurred' accent.

Note.—Long vowels remained in monosyllables, as nom. fem. **sō**, *the*, *this*=Gr. Dor. ἁ; acc. fem. **þō**=Gr. Dor. τάν; nom. acc. fem. pl. **þōs**=Skr. **tā̂s**.

They also remained in the final syllables of dissyllabic and polysyllabic words, when protected by a consonant which was originally final or became final in Gothic, as nom. pl. **wulfōs**=Skr. **vŕkās**, *wolves*; nom. pl. **gibōs** from ***ʒeƀōz**, *gifts*, cp. Skr. **áçvās**, *mares*; gen. sing. **gibōs** from ***ʒeƀōz**; dat. pl. **gibōm** from ***ʒeƀōmiz**; **salbōs** from ***salƀōzi**, *thou anointest*; **fidwōr** from ***feđwōriz**, Indg. ***qetwōres**, *four*; **nasidēs** from ***naziđǣz**, *thou didst save*, beside **nasida**, *I saved*; **nēmeis** from ***nǣmīz**, *thou mightest take*, beside **nēmi**, *he might take*; **nēmeiþ**, *ye might take*; **managdūþs**, *abundance*.

On final long vowels when originally followed by a nasal, see § 87.

c. Diphthongs.

§ 90. Originally final **-ai** became **-a** in polysyllables, as **baírada**, *he is borne* = Gr. mid. φέρεται; **baíranda**, *they are borne*= Gr. mid. φέρονται; **faúra**, *before*, cp. Gr. παραί, *beside*.

Originally long diphthongs became shortened in final syllables, as **ahtáu**, from an original form ***oktṓu**, *eight*; dat. sing. **gibái**, from ***ʒeƀōĩ**, older ***ghebhāĩ**, *to a gift*, cp. Gr. χώρᾳ for *χώρᾱι; θεᾷ, *to a goddess*; dat. sing. **sunáu**, *to a son*, from loc. form ***sunēu**; dat. sing. **anstái**, *to a favour*,

from locative form ***anstēi**, cp. Gr. πόληϊ; **habáis**, from ***χabǣ(j)iz(i)**, *thou hast*, **habáiþ**, from ***χabǣ(j)iđ(i)**, *he has*.

NOTE.—Gen. sing. **anstáis**, *of a favour*, from Indg. **-eĩs**, **-oĩs**; **baíráis**, Gr. φέροις, Skr. **bhárēš**, *thou mayest bear*, Indg. **-oĩs**; **baírái**, Gr. φέροι, Skr. **bhárēt**, *he may bear*, Indg. **-oĩt**; gen. sing. **sunáus**, *of a son*, Indg. **-eũs**, **-o s**.

CHAPTER VI

THE GERMANIC EQUIVALENTS OF THE GOTHIC VOWEL-SOUNDS

A. THE VOWELS OF ACCENTED SYLLABLES.

1. Short Vowels.

§ **91**. Gothic a = Germ. a, as **fadar**, *father*; **akrs**, *field*; **tagr**, *tear*; **gasts**, *guest*; **ahtáu**, *eight*; **band**, *he bound*; **nam**, *he took*; **gaf**, *he gave*. Cp. § **65**.

§ **92**. Goth. **aí** = (1) Germ. e, as **taíhun**, *ten*; **faíhu**, *cattle*; **saíƕan**, *to see*; **baíran**, *to bear*. Cp. § **67**.

= (2) Germ. i, as **baíriþ**, *he bears*; **þaíhum**, *we throve*, pp. **þaíhans**; **laíƕum**, *we lent*, pp. **laíƕans**. Cp. § **69**.

§ **93**. Goth. i = (1) Germ. i, as **fisks**, *fish*; **bitum**, *we bit*, pp. **bitans**; **nimis**, *thou takest*; **bindan**, *to bind*. Cp. § **68**.

= (2) Germ. e, as **swistar**, *sister*; **hilpan**, *to help*; **niman**, *to take*; **giban**, *to give*, pp. **gibans**. Cp. § **66**.

§ **94**. Goth. **aú** = (1) Germ. o, as **waúrd**, *word*; **daúhtar**, *daughter*; pp. **taúhans**, *drawn*. Cp. § **70**.

= (2) Germ. **u**, as **waúrms**, *worm*; **waúrkjan**, *to work*; **taúhum**, *we drew*. Cp. § 73.

§ 95. Goth. **u** = (1) Germ. **u**, as **juggs**, *young*; **fralusts**, *loss*; **budum**, *we offered*; **bundum**, *we bound*, pp. **bundans**; **hulpum**, *we helped*. Cp. § 72.

= (2) Germ. **o**, as **juk**, *yoke*; pp. **hulpans**, *helped*; pp. **budans**, *offered*; pp. **numans**, *taken*. Cp. §§ 62, 70.

2. Long Vowels.

§ 96. Goth. **ā** = Germ. **ā**, as **hāhan**, *to hang*; **þāhta**, *he thought*; **brāhta**, *he brought*. Cp. §§ 59, 74.

§ 97. Goth. **ē** = (1) Germ. **ē**, as **hēr**, *here*; **fēra**, *country, region*. Cp. § 77.

= (2) Germ. **ǣ**, as **qēns**, *wife*; **gadēþs**, *deed*; **bērum**, *we bore*; **sētum**, *we sat*; **slēpan**, *to sleep*. Cp. § 75.

§ 98. Goth. **ai** = Germ. **ǣ(j)**, as **saian**, *to sow*; **waian**, *to blow*. Cp. § 76.

§ 99. Goth. **ei** = Germ. **ī**, as **seins**, *his*; **swein**, *pig*; **steigan**, *to ascend*. Cp. § 78.

§ 100. Goth. **ō** = Germ. **ō**, as **fōtus**, *foot*; **brōþar**, *brother*; **fōr**, *I fared, went*, pl. **fōrum**; **saísō**, *I sowed*; **stōjan**, *to judge*. Cp. §§ 79, 81.

§ 101. Goth. **au** = Germ. **ō(w)**, as **staua**, *judge*, **stauida**, *I judged*; **bauan**, *to inhabit*. Cp. § 80.

§ 102. Goth. **ū** = Germ. **ū**, as **rūms**, *room*; **þūsundi**, *thousand*; **galūkan**, *to lock, shut*; **jūhiza**, *younger*. Cp. § 82.

3. Diphthongs.

§ **103.** Goth. **ái** = Germ. **ai**, as **stáins**, *stone*; **wáit**, *I know*; **stáig**, *I, he ascended*; **háitan**, *to name, call.* Cp. § **83.**

§ **104.** Goth. **áu** = (1) Germ. **au**, as **áugō**, *eye*; **áukan**, *to add, increase*; **káus**, *he chose, tested.* Cp. § **84.**

= (2) Germ. **aw**, as **snáu**, *he hastened*, inf. **sniwan**; **máujōs**, *of a girl*, nom. **mawi**; **táujan**, *to do*, pret. **tawida.** Cp. § **150.**

§ **105.** Goth. **iu** = (1) Germ. **iu**, as **niujis**, *new*; **liuhtjan**, *to light*; **kiusiþ**, *he chooses.* Cp. §§ **63, 85.**

= (2) Germ. **eu**, as **diups**, *deep*; **liuhaþ**, *light*; **fraliusan**, *to lose.* Cp. §§ **63, 85–6.**

= (3) Germ. **ew, iw**, as **kniu** (gen. **kniwis**), *knee*; **qius** (gen. **qiwis**), *quick, alive*; **siuns**, *sight, face.* Cp. § **150.**

B. The Vowels of Medial Syllables.

1. Short Vowels.

§ **106.** Goth. **a** = (1) Germ. **a** (§ **39** and note), as acc. pl. **dagans**, *days*, dat. pl. **dagam**; **niman**, *to take*; **nimam**, *we take*; **nimand**, *they take*; acc. sing. **hanan**, *cock*, acc. pl. **hanans**; masc. acc. sing. **blindana**, *blind*, dat. sing. **blindamma**; **manags**, *many.*

= (2) Germ. **e**, as **ufar**, *over*; **ƕaþar**, *which of two*; acc. sing. **brōþar**, *brother.* Cp. § **60,** 3.

§ 107. Goth. **i** = (1) Germ. **i**, Indg. **i** (§ 38), as acc. pl. **gastins**, *guests*, dat. pl. **gastim**; **batists**, *best*; **hardiza**, *harder*.

= (2) Germ. **i**, Indg. **e** (§ 60, 3), as gen. sing. **dagis**, *of a day*; **harjis**, *of an army*; **hanins**, *of a cock*, dat. sing. **hanin**; gen. pl. **suniwē**, *of sons*; **nimis**, *thou takest*, **nimiþ**, *he takes*.

§ 108. Goth. **u** = (1) Germ. **u** (§ 72), as **sunus**, *son*, dat. pl. **sunum**; acc. pl. **brōþruns**, *brothers*, dat. pl. **brōþrum**; **nēmun**, *they took*.

= (2) Germ. **w** (§ 150), as nom. pl. **sunjus**, *sons*.

2. Long Vowels.

§ 109. Goth. **ē** = Germ. **ǣ** (§§ 75, 89 note), as **nasidēs**, *thou didst save*, beside **nasida**, *he saved*; dat. sing. **ƕammēh**, *to each*.

§ 110. Goth. **ei** = (1) Germ. **ī** (§§ 78, 89 note), as **sineigs**, *old*; acc. sing. **managein**, *multitude*; **nēmeis**, *thou mightest take*, beside **nēmi**, *he might take*.

= (2) Germ. **ij** (§ 153), as nom. sing. **haírdeis**, *shepherd*; nom. pl. **gasteis**, *guests*.

= (3) Germ. **i(j)i** (§ 153), as **sōkeis**, *thou seekest*; gen. sing. **haírdeis**, *of a shepherd*.

§ 111. Goth. **ō** = Germ. **ō** (§§ 79, 89 note), as **witōþ**, *law*; nom. pl. **dagōs**, *days*; nom. acc. pl. **gibōs**, *gifts*, gen. sing. **gibōs**, dat. pl. **gibōm**; fem. nom. acc. pl. **blindōs**, *blind*; gen. sing. **tuggōns**, *of a tongue*; **salbōn**, *to anoint*, **salbōþ**, *he anoints*, **salbōda**, *I anointed*.

3. Diphthongs.

§ 112. Goth. **ái** = (1) Germ. **ai** older **eĭ**, **oĭ** (§ 90), as **nimáis**, *thou mayest take*; gen. sing. **anstáis**, *of a favour*.
= (2) Germ. **ǣ(j)i** (§ 90), as **habáis**, *thou hast*; **habáiþ**, *he has*.

§ 113. Goth. **áu** = Germ. **au** older **oŭ** (§ 90 note), as gen. sing. **sunáus**, *of a son*.

C. Final Vowels.

1. Short Vowels.

§ 114. Goth. **a** = (1) Germ. **ō** (§ 89), as **nima**, *I take*; nom. sing. **giba**, *gift*; nom. acc. pl. **waúrda**, *words*; **haírtōna**, *hearts*; acc. **ƕana**, *whom*, cp. **ƕanōh**; and similarly in the acc. **blindana**, *blind*; **ina**, *him*; **þana**, *the*, **þata**, *the, that*.
= (2) Germ. **ǣ**, Indg. **ē** (§ 89), as **ƕamma**, *to whom*, beside **ƕammēh**; and similarly in **daga**, *to a day*; **imma**, *to him*; **nasida**, *he saved*; **ūtana**, *from without*; **nimáima**, *we may take*; **nēmeima**, *we might take*.
= (3) Germ. **ōn** (§ 87, (1)), as acc. sing. **giba**, *gift*; **nasida**, *I saved*.
= (4) Germ. **ēn** or **ōn** (§ 87 (1)), as nom. **hana**, *cock*, **manna**, *man*.
= (5) Germ. **ai** (§ 90), **baírada**, *he is borne* = Gr. mid. φέρεται; **baíraza**, *thou art borne* = Gr. mid. φέρεαι from *φέρεσαι.

§ 115. Goth. **i** = (1) Germ. **ī** (§ 89), as **bandi**, *band*; **nēmi**, *he might take*, beside **nēmeis**, *thou mightest take*.

= (2) Germ. j (§ 155), as acc. sing. **hari**, *army*, **haírdi**, *shepherd*; **kuni**, *generation*.

= (3) Germ. -ij- (§ 154), as voc. **haírdi**, *shepherd*.

§ 116. Goth. u = (1) Germ. u (§ 88), as **filu**, *much*; acc. sing. **sunu**, *son*; **faíhu**, *cattle*.

= (2) Germ. w (§ 150 (2)), as **skadus** from ***skadwaz**, *shadow*.

2. Long Vowels.

§ 117. Goth. ē = (1) Germ. ǣ, Indg. ē (§ 89), as **hidrē**, *hither*; **ƕadrē**, *whither*.

= (2) Germ. -ǣn, Indg. ēm (§ 87 (1)), as gen. pl. **dagē**, *of days*; **gastē**, *of guests*; **hananē**, *of cocks*.

§ 118. Goth. ei = Germ. ij (§ 154), as imperative 2 pers. sing. **nasei**, *save thou*; **sōkei**, *seek thou*.

§ 119. Goth. ō = (1) Germ. ō (§ 89), as **tuggō**, *tongue*; **haírtō**, *heart*; **ƕaþrō**, *whence*; **ufarō**, *from above*; **þiubjō**, *secretly*.

= (2) Germ. -ōn (§ 87 (1)), as gen. pl. **gibō**, *of gifts*; **tuggōnō**, *of tongues*.

3. Diphthongs.

§ 120. Goth. ái = (1) Germ. ai, as masc. nom. pl. **blindái**, *blind*, cp. **þái** (§ 265).

= (2) Germ. ai older ēi (§ 90), as dat. sing. **anstái**, *to a favour*.

= (3) Germ. ai, Indg. oi̯ (§ 90 note), as **nimái**, *he may take*.

= (4) Germ. ai older ōi̯, Indg. āi̯ (§ 90), as dat. **gibái**, *to a gift*; **izái**, *to her*.

§ **121.** Goth. **áu** = (1) Germ. **au**, Indg. **ēu** (§ 90), as dat. sing. **sunáu**, *to a son*.
= (2) Germ. **au**, Indg. **ōu** (§ 90), as **ahtáu**, *eight*.

CHAPTER VII

ABLAUT (VOWEL GRADATION)

§ **122.** By ablaut is meant the gradation of vowels both in stem and suffix, which was caused by the primitive Indo-Germanic system of accentuation. See § **32**.

The vowels vary within certain series of related vowels, called ablaut-series. In Gothic, to which this chapter will chiefly be limited, there are seven such series, which appear most clearly in the stem-forms of the various classes of strong verbs. Four stem-forms are to be distinguished in a Gothic strong verb which has vowel gradation as the characteristic mark of its different stems:—(1) the present stem, to which belong all the forms of the present, (2) the stem of the preterite singular, (3) the stem of the preterite plural, to which also belongs the whole of the preterite subjunctive, (4) the stem of the past participle.

By arranging the vowels according to these four stems, we arrive at the following system:—

	i.	ii.	iii.	iv.
I.	ei	ái	i(aí)	i(aí)
II.	iu	áu	u(aú)	u(aú)
III.	i(aí)	a	u(aú)	u(aú)
IV.	i(aí)	a	ē	u(aú)
V.	i(aí)	a	ē	i(aí)
VI.	a	ō	ō	a
VII.	ē	ō	ō	ē

NOTE.—On the difference between **i** and **aí**, see §§ **67**, **69**; **u** and **aú**, see §§ **71**, **73**.

But although the series of vowels is seen most clearly in the stem-forms of strong verbs, the learner must not assume that ablaut occurs in strong verbs only. Every *syllable* of every word of whatever part of speech contains some form of ablaut. E.g. the sonantal elements in the following stem-syllables stand in ablaut relation to each other:—**un-weis**, *unknowing, ignorant*: **witan**, *to know*; ***leisan** [**láis** (§ 333), *I know*], *to know*: **láisareis**, *teacher*: **lists**, *cunning, wile*.

liufs, *dear*: **ga-láubjan**, *to believe*: **lubō**, *love*; **siuks**, *sick, ill*: **saúhts**, *sickness*; **ana-biudan**, *to command*: **ana-bŭsns**, *command*; **fra-liusan**, *to lose*: **fra-lusts**, *loss*.

bindan, *to bind*: **bandi**, *band, bond*: **ga-bundi**, *bond*; **rinnan**, *to run*: **rannjan** (wv.), *to let run*: **runs**, *a running, issue*; **þaírsan**, *to be withered*: **þaúrsnan**, *to become withered*: **þaúrsus**, *withered*.

baíran, *to bear*: **barn**, *child*: **bērusjōs**, *parents*: **baúr**, *son*; **qiman**, *to come*: **ga-qumþs**, *a coming together, assembly*; **man**, *I think*: **muns**, *thought*; **ga-tairan**, *to tear in pieces*: **ga-taúra**, *a tear, rent*; **qinō**, *woman*: **qēns**, *wife, woman*.

mitan, *to measure*: **us-mēt**, *manner of life, commonwealth*; **giban**, *to give*: **gabei**, *wealth*.

batiza, *better*: **bōta**, *advantage*; **saþs**, *full*: **ga-sōþjan**, *to fill, satisfy*; **dags**, *day*: **ahtáu-dōgs** (aj.), *eight days old*; **fraþjan**, *to understand*: **frōdei**, *understanding*; **graban**, *to dig*: **grōba**, *ditch, hole*.

mana-sēþs, *mankind, world*, lit. *man-seed*: **saian**, *to sow*; **ga-dēþs**, *deed*: **dōms**, *judgment*, cp. Gr. τί-θημι, *I place, put*: θωμός, *heap*; **waian**, *to blow*: **wōds**, *raging, mad*.

Examples of ablaut relation in other than stem-syllables are:—

Nom. pl. **anstei-s**, *favours*: gen. sing. **anstái-s**: acc. pl. **ansti-ns**; nom. pl. **sunju-s** (original form ***suneu-es**, § 88), *sons*: gen. sing. **sunáu-s**: acc. pl. **sunu-ns**; **fulgi-ns** (aj.),

hidden: **fulha-ns**, pp. of **filhan**, *to hide*; gen. sing. **dagi-s**, *of a day*: acc. pl. **daga-ns**; **baíra-m**, *we bear*: **baíri-þ**, *ye bear* = Gr. φέρο-μεν: φέρε-τε; **brōþa-r**, *brother*: dat. sing. **brōþ-r**, cp. Gr. πατή-ρ: dat. πατ-ρ-ί; gen. sing. ***aúhsi-ns**, *of an ox*: acc. pl. ***aúhsa-ns**: gen. pl. **aúhs-nē**.

§ 123. In the following paragraphs will be given the Germanic equivalents of the above seven ablaut series, with one or two illustrations from Gothic. For further examples see the various classes of strong verbs, §§ **299–310**.

Ablaut-series I.

§ 124.

Gothic	**ei**	**ái**	**i(aí)**	**i(aí)**
Prim. Germ.	**ī**	**ai**	**i**	**i**
	steigan, *to ascend*	**stáig**	**stigum**	**stigans**
	þeihan, *to thrive*	**þáih**	**þaíhum**	**þaíhans**

Note.—Cp. the parallel Greek series πείθω: πέποιθα: ἔπιθον.

II.

Goth.	**iu**	**áu**	**u(aú)**	**u(aú)**
Prim. Germ.	**eu**	**au**	**u**	**o**
	biugan, *to bend*	**báug**	**bugum**	**bugans**
	tiuhan, *to lead*	**táuh**	**taúhum**	**taúhans**

Note.—1. On **iu** and **eu**, see §§ **63**, **85–6**; on **u** and **o**, see §§ **62**, **70**. 2. Cp. Gr. ἐλεύ(θ)σομαι (fut.): εἰλήλουθα: ἤλυθον.

III.

Goth.	**i(aí)**	**a**	**u(aú)**	**u(aú)**
Prim. Germ.	**e, i**	**a**	**u**	**o, u**
	hilpan, *to help*	**halp**	**hulpum**	**hulpans**
	bindan, *to bind*	**band**	**bundum**	**bundans**
	waírþan, *to become*	**warþ**	**waúrþum**	**waúrþans**

Note.—1. On **e** and **i**, see § **60** (1); on **o** and **u**, see §§ **62**, **70**. 2. To this class belong all strong verbs having a medial nasal or liquid + consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + consonant. 3. Cp. Gk. δέρκομαι: δέδορκα: ἔδρακον; πέμπω: πέπομφα.

IV.

Goth.	i(aí)	a	ē	u(aú)
Prim. Germ.	e	a	ǣ	o
	niman, *to take*	**nam**	**nēmum**	**numans**
	baíran, *to bear*	**bar**	**bērum**	**baúrans**

Note.—1. On **i** and **e**, see § 66; ē and ǣ, see § 75; u and **o**, see § 70.

2. To this class belong all strong verbs whose stems end in a single liquid or a nasal.

3. Cp. Gr. μένω: μονή: μί-μνω; δέρω: δορά: δε-δαρ-μένος.

V.

Goth.	i(aí)	a	ē	i(aí)
Prim. Germ.	e	a	ǣ	e
	giban, *to give*	**gaf**	**gēbum**	**gibans**
	saíƕan, *to see*	**saƕ**	**sēƕum**	**saíƕans**

Note.—1. On **i** and **e**, see § 66; ē and ǣ, see § 75.

2. To this class belong strong verbs whose stems end in a single consonant other than a liquid or a nasal.

3. Cp. Gk. πέτομαι: πότμος: ἐ-πτ-όμην; τρέπω: τέ-τροφα: τρα-πέσθαι.

VI.

Goth.	a	ō	ō	a
Prim. Germ.	a	ō	ō	a
	faran, *to go*	**fōr**	**fōrum**	**farans**
	slahan, *to strike*	**slōh**	**slōhum**	**slahans**

Note.—The stems of verbs belonging to this class end in a single consonant.

VII.

Goth.	ē(ai)	ō	ō	ē(ai)
Prim. Germ.	ǣ	ō	ō	ǣ
	lētan, *to let*	**laí-lōt**	**laí-lōtum**	**lētans**
	saian, *to sow*	**saí-sō**	**saí-sōum**	**saians**

Note.—1. On ē and **ai**, see §§ 75–6.

2. Cp. Gk. ἵ-η-μι: Dor. ἀφ-έ-ω-κα; τί-θημι: θωμός.

§ **125.** The ablaut-series as given in § **124** have, for practical reasons, been limited to the phases of ablaut as they appear in the various classes of strong verbs. From an Indo-Germanic point of view the series I–V belong to one and the same series which underwent in Germanic various modifications upon clearly defined lines. What is called the sixth ablaut-series in the Germanic languages is really a mixture of several original series, owing to several Indg. vowel-sounds having fallen together in prim. Germanic; thus the **a**, which occurs in the present and the past participle, corresponds to three Indg. vowels, viz. **a** (§ **36**), **o** (§ **39**), and **ə** (§ **41**); and the **ō** in the preterite corresponds to Indg. **ā** (§ **42**) and Indg. **ō** (§ **45**). In a few isolated cases there are also phases of ablaut which do not manifest themselves in the various parts of strong verbs, as e. g. acc. pl. ***aúhsa-ns**, *oxen*: gen. pl. **aúhs-nē**, where the vowel disappears altogether, as in Gr. πέτομαι : ἐ-πτ-όμην; **slaúhts**, *slaughter*: **slahan** (VI), *to slay*; **lats**, *slothful*: **lētan** (VII), *to let*; **raþjō**, *number, account*: **rēdan** (VII), *to counsel*; **lūkan**, *to lock*: pret. sing. **láuk** (II), which is an aorist-present like Gr. τῡ́φω, τρῑ́βω, another similar aorist-present form is **trudan** (IV), *to tread*. For the phases of ablaut which do not occur in the various parts of strong verbs, and for traces of ablaut-series other than those given above, the student should consult Brugmann's *Kurze vergleichende Grammatik der indogermanischen Sprachen*, pp. 138–50.

CHAPTER VIII

THE FIRST SOUND-SHIFTING, VERNER'S LAW, AND OTHER CONSONANT CHANGES WHICH TOOK PLACE IN THE PRIMITIVE GERMANIC LANGUAGE

§ **126.** The first sound-shifting, popularly called Grimm's Law, refers to the changes which the Indo-Germanic explosives underwent in the period of the Germanic primitive community, i.e. before the Germanic parent language became differentiated into the separate Germanic languages:—Gothic, O. Norse, O. English, O. Frisian, O. Saxon (= O. Low German), O. Low Franconian (O. Dutch), and O. High German.

The Indo-Germanic parent language had the following system of consonants:—

		Labial.	Dental.	Palatal.	Velar.
Explosives	tenues	p	t	k	q
	mediae	b	d	g	g
	tenues aspiratae	ph	th	kh	qh
	mediae aspiratae	bh	dh	gh	gh
Spirants	voiceless		s		
	voiced		z	j	
Nasals		m	n	ń	ŋ
Liquids			l, r		
Semivowels		w (u̯)		j (i̯)	

Note.—1. Explosives are consonants which are formed with complete closure of the mouth passage, and may be pronounced with or without voice, i.e. with or without the vocal cords being set in action; in the former case they are said to be voiced (e.g. the mediae), and in the latter voiceless (e.g. the tenues). The aspirates are pronounced like the simple tenues and mediae followed by an **h**, like the Anglo-Irish pronunciation of **t** in **tell**.

The palatal explosives are formed by the front or middle of

the tongue and the roof of the mouth (hard palate), like **g**, **k** (**c**) in English **get**, **good**, **kid**, **could**; whereas the velars are formed by the root of the tongue and the soft palate (velum). The latter do not occur in English, but are common in Hebrew, and are often heard in the Swiss pronunciation of German. In the parent Indo-Germanic language there were two kinds of velars, viz. pure velars and velars with lip rounding. The pure velars fell together with the Indg. palatals in Germanic, Latin, Greek, and Keltic, but were kept apart in the Aryan and Baltic-Slavonic languages. The velars with lip rounding appear in the Germanic languages partly with and partly without labialization, see § **134**. The palatal and velar nasals only occurred before their corresponding explosives, **ńk**, **ńg**; **ŋq**, **ŋg**, &c.

2. Spirants are consonants formed by the mouth passage being narrowed at one spot in such a manner that the outgoing breath gives rise to a frictional sound at the narrowed part.

z only occurred before voiced explosives, e.g. ***nizdos** = Lat. **nīdus**, English **nest**; ***ozdos** = Gr. ὄζος, Goth. **asts**, *bough*.

j was like the widely spread North German pronunciation of **j** in **ja**, not exactly like the **y** in English **yes**, which is generally pronounced without distinct friction. **j** occurred very rarely in the prim. Indo-Germanic language. In the Germanic, as in most other Indo-Germanic languages, the frictional element in this sound became reduced, which caused it to pass into the so-called semivowel.

3. The nasals and liquids had the functions both of vowels and consonants (§ **35**).

4. The essential difference between the so-called semivowels and full vowels is that the latter always bear the stress (accent) of the syllable in which they occur, e.g. in English **ców**, **stáin** the first element of the diphthong is a vowel, the second a consonant; but in words like French **rwá** (written **roi**), **bjḗr** (written **bière**), the first element of the diphthong is a consonant, the second a vowel. In consequence of this twofold function, a diphthong may be defined as the combination of a sonantal with a consonantal vowel. And it is called a falling or rising diphthong according as the stress is upon the first or second element. In this book the second element of diphthongs

is written **i**, **u** when the first element is the bearer of the stress, thus **ái**, **áu**, &c., but when the second element has the stress the first element is written **j**, **w**, thus **já**, **wá**, &c.

5. In the writing down of prim. Germanic forms the signs **þ** (= **th** in Engl. **thin**), **đ** (= **th** in Engl. **then**), **ƀ** (= a bilabial spirant, which may be pronounced like the **v** in Engl. **vine**), **ʒ** (= **g** often heard in German **sagen**), **χ** (= NHG. **ch** and the **ch** in Scotch **loch**).

§ **127.** In the following tables of the normal equivalents of the Indg. explosives in Latin, Greek, and the Germanic languages, Table I contains the Indg. tenues **p**, **t**, **k**, the mediae **b**, **d**, **g** and the pure velars **q**, **g**. Table II contains the Indg. mediae aspiratae and the velars **q**, **g** with labialization. The equivalents in the Germanic languages do not contain the changes caused by Verner's Law, &c. The East Franconian dialect is taken as the normal for OHG.

The following points should be noticed :—

(1) The Indg. tenues **p**, **t**, **k** and the mediae **b**, **d**, **g** generally remained unchanged in Latin and Greek.

(2) The pure velars (**q**, **g**) fell together with the palatals **k**, **g** in Latin and Greek. They became **χ**, **k** in prim. Germanic, and thus fell together with the **χ**, **k** from Indg. **k**, **g**.

(3) The pure velar **gh** fell together with the original palatal **gh** in Latin and Greek.

(4) The Indg. mediae aspiratae became in prehistoric Latin and Greek tenues aspiratae, and thus fell together with the original tenues aspiratae.

(5) The Indg. tenues aspiratae became voiceless spirants in prim. Germanic, and thus fell together with the voiceless spirants from the Indg. tenues. See § **130**.

(6) In Latin Indg. **q** with labialization became **qu**, rarely **c**. **g** with labialization became **v** (but **gu** after **n**, and **g** when the labialized element had been lost, as **gravis** = Gr. βαρύς, *heavy*).

Indg. **ph, bh** became **f** initially and **b** medially.

Indg. **th, dh** became **f** initially, **b** medially before and after **r**, before **l** and after **u** (w), in other cases **d**.

Indg. **kh, gh** became **h** initially before and medially between vowels; **g** before and after consonants, and **f** before **u** (w).

Indg. **qh, gh** with labialization became **f** initially, **v** medially except that after **n** they became **gu**.

(7) In Greek Indg. **q, g** with labialization became π, β before non-palatal vowels (except **u**) and before consonants (except Indg. **j**); τ, δ before palatal vowels; and κ, γ before and after **u**.

Indg. **ph, bh** became φ; **th, dh** became θ; and **kh, gh** became χ.

Indg. **qh, gh** with labialization became φ before non-palatal vowels (except **u**) and before consonants (except Indg. **j**); θ before palatal vowels; and χ before and after **u**.

(8) When two consecutive syllables would begin with aspirates, the first was de-aspirated in prehistoric times in Sanskrit and Greek, as Skr. **bándhanam,** *a binding*, Goth. OE. **bindan,** OHG. **bintan,** *to bind*; Skr. **bṓdhati,** *he learns, is awake*, Gr. πεύθεται, *he asks, inquires*, Goth. **ana-biudan,** OE. **bēodan,** *to bid*, OHG. **biotan,** *to offer*, root **bheudh-**; Gr. κανθύλη, *a swelling*, OE. **gund,** OHG. **gunt,** *matter, pus*; Gr. θρίξ, *hair*, gen. τριχός; ἔχω, *I have*, fut. ἕξω.

(9) In OHG. the prim. Germanic explosives **p, t** became the affricatae **pf, tz** (generally written **zz, z**), initially, as also medially after consonants, and when doubled. But prim. Germanic **p, t, k** became the double spirants **ff, ʒʒ, hh** (also written **ch**) medially between vowels and finally after vowels. The double spirants were simplified to **f, ʒ, h** when they became final or came to stand before other consonants, and also generally medially when preceded by a long vowel or diphthong.

TABLE I.

Indg.	Latin	Greek	P. Germanic	Gothic	OE.	OHG.
p	p	π	f	f	f	f
t	t	τ	þ	þ	þ	d
k, q	c	κ	χ	h, χ	h, χ	h, χ
b	b	β	p	p	p	pf, ff
d	d	δ	t	t	t	z, ʒʒ
g, g	g	γ	k	k	c	k, hh

TABLE II.

Indg.	Latin	Greek	P. Germanic	Gothic	OE.	OHG.
q	qu, c	π, τ, κ	χw, χ	ƕ, h	hw, h	(h)w, h
g	v, gu, g	β, δ, γ	kw, k	q, k	cw, c	qu; k, hh
bh	f, b	φ	b, ƀ	b, ƀ	b, ƀ, (f)	b
dh	f, b, d	θ	d, đ	d, đ	d	t
gh	h, g, f	χ	g, ʒ	g, ʒ	g, ʒ	g
gh	f, v, gu	φ, θ, χ	ʒw, ʒ, w	ʒ, w	g, ʒ, w	w

§ **128.** The Indg. tenues **p, t, k, q,** became in prim. Germanic the voiceless spirants **f, þ, χ, χ(χw).**

p>f. Lat. **pēs,** Gr. πούς, Goth. **fōtus,** OE. OS. **fōt,** OHG. **fuoȥ,** O.Icel. **fōtr,** *foot*; Lat. **pecu,** Goth. **faíhu,** OE. **feoh,** OS. **fehu,** OHG. **fihu** (**fehu**), O.Icel. **fē,** *cattle*; Lat. **piscis,** Goth. **fisks,** OS. OHG. **fisk,** OE. **fisc,** O.Icel. **fiskr,** *fish*; Lat. **nepos,** Goth. ***nifa,** OE. **nefa,** OHG. **nefo,** O.Icel. **nefe,** *nephew*; Lat. **clepō,** Gr. κλέπτω, *I steal*, Goth. **hlifan,** *to steal*.

t>þ. Lat. **trēs,** Gr. τρεῖς, Goth. ***þreis,** OE. **þrī,** OS. **thria,** O.Icel. **þrīr,** OHG. **drī,** *three*; Lat. **tu,** Gr. Dor. τύ, Goth. **þu,** OE. O.Icel. **þū,** OS. **thū,** OHG. **dū,** *thou*; Lat. **vertō,** *I turn*, Goth. **waírþan,** OE. **weorðan,** OS. **werthan,** O.Icel. **verða,** OHG. **werdan,** *to become*; Lat. **frāter,** Goth. **brōþar,** OE. **brōðor,** OS. **brōthar,** O.Icel. **brōðir,** OHG. **bruoder,** *brother*.

k>χ. Lat. **canis,** Gr. κύων, Goth. **hunds,** OE. OS. **hund,** O.Icel. **hundr,** OHG. **hunt,** *hound, dog*; Lat. **cor** (gen. **cordis**), Gr. καρδίā, Goth. **haírtō,** OE. **heorte,** OS. **herta,** O.Icel. **hjarta,** OHG. **herza,** *heart*; Lat. **decem,** Gr. δέκα, Goth. **taíhun,** OS. **tehan,** OHG. **zehan,** *ten*; Lat. **pecu,** Goth. **faíhu,** *cattle*; Lat. **dūcō,** *I lead*, Goth. **tiuhan,** OS. **tiohan,** OHG. **ziohan,** *to draw, lead*.

q>χ (**χw**). Lat. **capiō,** *I take*, Goth. **hafjan,** OE. **hebban,** OS. **hebbian,** OHG. **heffen,** O.Icel. **hefja,** *to raise*; Lat. **clepō,** Gr. κλέπτω, *I steal*, Goth. **hlifan,** *to steal*; Lat. **vincō,** *I conquer*, Goth. **weihan,** OHG. **wīhan,** *to fight*; Lat. **canō,** *I sing*, Goth. **hana,** OE. **hana, hona,** O.Icel. **hane,** OS. OHG. **hano,** *cock*, lit. *singer*.

Lat. **quis,** Goth. **ƕas,** OE. **hwā,** OS. **hwē,** OHG. **hwer** (**wer**), *who?*; Lat. **linquō** (pf. **līquī**), Gr. λείπω (from ***leiqō**), *I leave*, Goth. **leiƕan,** OE. **lēon** (from ***līhan**), OHG. **līhan,** *to lend*.

NOTE.—1. The Indg. tenues remained unshifted in the combination **s**+tenues.

sp: Lat. spuere, Goth. speiwan, OE. OS. OHG. spīwan, *to vomit*; Lat. con-spiciō, *I look at*, OHG. spehōn, *to spy*.

st: Gr. στείχω, *I go*, Lat. vestīgium, *footstep*, Goth. steigan, OE. OS. OHG. stīgan, O.Icel. stīga, *to ascend*; Lat. est, Gr. ἔστι, Goth. OS. OHG. ist, *is*; Lat. hostis, *stranger*, *enemy*, Goth. gasts, O.Icel. gestr, OE. giest, OS. OHG. gast, *guest*.

sk: Gr. σκιά, *shadow*, Goth. skeinan, OE. OS. OHG. scīnan, O.Icel. skīna, *to shine*; Lat. piscis, Goth. fisks, OE. fisc, OS. OHG. fisk, O.Icel. fiskr, *fish*.

sq: Gr. θυο-σκόος, *sacrificing priest*, Goth. *skaggwōn, OE. scēawian, OS. scauwōn, OHG. scouwōn, *to look*, *view*.

2. The t also remained in the Indg. combinations pt, kt, qt.

pt>ft: Gr. κλέπτης, Goth. hliftus, *thief*; Lat. neptis, *grand-daughter*, *niece*, OE. OHG. nift, *niece*.

kt>χt: Gr. ὀκτώ, Lat. octō, Goth. ahtáu, OE. eahta, OS. OHG. ahto, *eight*; Gr. ὀ-ρεκτός, *stretched out*, Lat. rēctus, Goth. raíhts, OE. riht, OS. OHG. reht, *right*, *straight*.

qt>χt: gen. sing. Gr. νυκτός, Lat. noctis, nom. Goth. nahts, OE. neaht, OS. OHG. naht, *night*.

§ **129.** The Indg. mediae b, d, g, g became the tenues p, t, k, k(kw).

b>p. O. Bulgarian slabŭ, *slack*, *weak*, Goth. slēpan, OE. slǣpan, OS. slāpan, OHG. slāfan, *to sleep*, originally *to be slack*; Lat. lūbricus for *slūbricus, *slippery*, Goth. sliupan, OE. slūpan, OHG. sliofan, *to slip*; Lithuanian dubùs, Goth. diups, OE. dēop, OS. diop, O.Icel. djūpr, OHG. tiof, *deep*; Lithuanian trobà, *house*, related to Goth. þaúrp, *field*, OE. þorp, OS. thorp, OHG. dorf, *village*. b was a rare sound in the parent language.

d>t. Lat. decem, Gr. δέκα, Goth. taíhun, O.Icel. tīo, OE. tīen, OS. tehan, OHG. zehan, *ten*; gen. Lat. pedis, Gr. ποδός, nom. Goth. fōtus, O.Icel. fōtr, OE. OS. fōt, OHG. fuoz, *foot*; Lat. dūcō, *I lead*, Goth. tiuhan, *to draw*, *lead*; Gr. καρδίā, Lat. gen. cordis, Goth. haírtō, *heart*; Lat. vidēre, *to see*, Goth. OE. OS. witan, O.Icel. vita,

OHG. **wiȥȥan,** *to know*; Lat. **edere,** Goth. **itan,** OE. OS. **etan,** O.Icel. **eta,** OHG. **eȥȥan,** *to eat*.

g>k. Lat. **genu,** Gr. γόνυ, Goth. **kniu,** OE. **cnēo,** OS. OHG. **kneo,** O.Icel. **knē,** *knee*; Lat. **gustō,** *I taste*, Gr. γεύω, *I let taste*, Goth. **kiusan,** OE. **cēosan,** OS. OHG. **kiosan (keosan),** O.Icel. **kjōsa,** *to test, choose*; Lat. **ager,** Gr. ἀγρός, Goth. **akrs,** OE. **æcer,** OS. **akkar,** OHG. **ackar,** *field, land*; Lat. **egō,** Gr. ἐγώ, Goth. OS. **ik,** OE. **ic,** O.Icel. **ek,** OHG. **ih,** *I*.

g>k(kw). Lat. **gelu,** *frost*, Goth. **kalds,** OE. **ceald,** OS. **kald,** OHG. **kalt,** O.Icel. **kaldr,** *cold*; Lat. **augēre,** Goth. **áukan,** O.Icel. **auka,** OS. **ōkian** (wv.), OHG. **ouhhōn** (wv.), *to add, increase*, cp. also OE. part. adj. **ēacen,** *great*; Lat. **jugum,** Gr. ζυγόν, Goth. **juk,** OE. **geoc,** OHG. **joh,** *yoke*.

Gr. βίος from ***gǐwos,** *life*, Lat. **vīvos** (***gwīwos**), Goth. **qius** (gen. **qiwis**), OE. **cwicu,** OS. **quik,** OHG. **quec,** O.Icel. **kvikr,** *quick, alive*; Gr. βαίνω for *βανjω, older *βαμjω, *I go*, Lat. **veniō** for ***gwemjō,** *I come*, Indg. form ***gmjṓ,** Goth. **qiman,** OHG. **queman,** OE. OS. **cuman,** O.Icel. **koma,** *to come*; Skr. **gurúṣ,** Gr. βαρύς, from ***gr-rus,** Lat. **gravis,** Goth. **kaúrus** from prim. Germ. ***k(w)uruz,** *heavy*; Gr. ἔρεβος, Goth. **riqis** (stem **riqiza-**), prim. form ***regos,** *darkness*; Gr. Boeotian βανά, Goth. **qinō,** OE. **cwene,** OS. OHG. **quena,** *woman, wife*.

§ **130.** The Indg. tenues aspiratae became voiceless spirants in prim. Germanic, and thus fell together with and underwent all further changes in common with the voiceless spirants which arose from the Indg. tenues (§ **128**), the latter having also passed through the intermediate stage of tenues aspiratae before they became spirants. The tenuės aspiratae were, however, of so rare occurrence in the prim. Indg. language that two or three examples must suffice for the purposes of this book; for further examples and details, the learner should consult Brugmann's *Grundriss der vergleichenden Grammatik der*

indogermanischen Sprachen, vol. I:—Skr. root **sphal-**, *run violently against*, O.Icel. **falla**, OS. OHG. **fallan**, OE. **feallan**, *to fall*; Gr. ἀ-σκηθής, *unhurt*, Goth. **skaþjan**, OE. **sceþþan**, OHG. **skadōn**, *to injure*; Gr. σχίζω, *I split*, Goth. **skáidan**, OE. **scādan**, OHG. **sceidan**, *to divide, separate*; φάλλη, O.Icel. **hvalr**, OE. **hwæl**, OHG. **(h)wal**, *whale*; Skr. **kváthati**, *it boils*, Goth. **ƕaþjan**, *to foam*.

§ **131.** The Indg. mediae aspiratae probably became first of all the voiced spirants **ƀ**, **đ**, **ʒ**, **ʒ(w)**. For the further development of these sounds during the prim. Germanic period see §§ **132**, **133**.

§ **132.** **ƀ**, **đ** initially, and **ƀ**, **đ**, **ʒ** medially after their corresponding nasals, became the voiced explosives **b**, **d**, **g**:—

b. Goth. **baíran**, OE. OS. OHG. **beran**, O.Icel. **bera**, *to bear*, Skr. **bhárāmi**, Gr. φέρω, Lat. **ferō**, *I bear*; Goth. **beitan**, O.Icel. **bīta**, OE. OS. **bītan**, OHG. **bīʒʒan**, *to bite*, Skr. **bhḗdāmi**, Lat. **findō**, *I cleave*; Goth. **brōþar**, OE. **brōðor**, OS. **brōthar**, OHG. **bruoder**, O.Icel. **brōðir**, Skr. **bhrā́tar-**, Lat. **frāter**, *brother*, cp. also Gr. φρᾱ́τηρ, φρᾱ́τωρ.

Goth. ***kambs**, OE. **camb**, OHG. **camb (chamb)**, O.Icel. **kambr**, *comb*, Skr. **jámbhas**, *tooth*, Gr. γόμφος, *bolt, nail*, prim. form ***gombhos**.

d. Goth. **dags**, OE. **dæg**, OS. **dag**, O.Icel. **dagr**, OHG. **tag**, *day*, Skr. **ni-dāghás**, older ***ni-dhāghás**, *hot season, summer*, Indg. form ***dhoghos**; Goth. **ga-dēþs** (stem **ga-dēdi-**), OE. **dǣd**, OS. **dād**, O.Icel. **dāð**, OHG. **tāt**, *deed*, related to Gr. θή-σω, *I shall place*, Skr. **dhā́ma**, *law, dwelling-place*, rt. **dhē-**; Goth. **daúhtar**, OE. **dohtor**, OS. **dohter**, OHG. **tohter**, Gr. θυγάτηρ, *daughter*.

Goth. OE. OS. **bindan**, O.Icel. **binda**, OHG. **bintan**, *to bind*, Skr. **bándhanam**, *a binding*, cp. Gr. πενθερός, *father-in-law*, Lat. **of-fendimentum**, *chin-cloth*, rt. **bhendh-**.

g. Goth. **aggwus**, OE. **enge**, OS. OHG. **engi**, *narrow*,

cp. Lat. **angō**, Gr. ἄγχω, *I press tight*, rt. **angh-**; Goth. **laggs**, OE. **lang**, **long**, OS. OHG. **lang**, O.Icel. **langr**, Lat. **longus**, *long*.

§ **133.** **ƀ**, **đ**, **ʒ** remained in other positions, and their further development belongs to the history of the separate Germanic languages. In Goth. **ƀ**, **đ** (written **b**, **d**) remained medially after vowels, but became explosives (**b**, **d**) after consonants. They became **f**, **þ** finally after vowels and before final **-s**. **ʒ** remained medially between vowels, and medially after vowels before voiced consonants, but became χ (written **g**) finally after vowels and before final **-s**. It became **g** initially, and also medially after voiced consonants. See §§ **166–9**. In O.Icel. **ƀ** (written **f**) remained medially between and finally after voiced sounds, but became **f** before voiceless sounds. **đ** (written **ð**) generally remained medially and finally. **ʒ** remained medially after vowels and liquids, but became χ and then disappeared finally. It became **g** initially. **đ** became **d** in all the West Germanic languages and then **d** became **t** in OHG. In OE. **ƀ** (generally written **f**) remained between voiced sounds, but became voiceless **f** finally. **ʒ** remained in the oldest period of the language. In OS. **ƀ** (written **ƀ**, **b**) generally remained between voiced sounds. It became **f** medially before **l** and **n**, and before voiceless consonants, and also finally. **ʒ** (written **g**) remained initially and medially, but became χ finally, although it was generally written **g**. In OHG. **ƀ**, **ʒ** became **b**, **g**. Geminated **ƀƀ**, **đđ**, **ʒʒ**, of whatever origin, became **bb**, **dd**, **gg** in the prehistoric period of all the Germanic languages. Examples are:—Goth. ***nibls**, OS. **neƀal**, OHG. **nebul**, Lat. **nebula**, Gr. νεφέλη, *mist, cloud*, cp. Skr. **nábhas**, Gr. νέφος, *cloud*; Goth. **liufs**, O.Icel. **ljūfr**, OE. **lēof**, OS. **liof**, OHG. **liob**, *dear*, original form ***leubhos**, cp. Skr. **lúbhyāmi**, *I feel a strong desire*, Lat. **lubet** (**libet**), *it pleases*; OE. OS. **ūder**, OHG. **ūter**, Skr. **ūdhar**, Gr. οὖθαρ, *udder*; Goth. **ráuþs**, O.Icel. **rauðr**, OE.

rēad, OS. **rōd**, OHG. **rōt**, prim. form ***roudhos**, cp. Skr. **rudhirás**, Gr. ἐ-ρυθρός, prim. form ***rudhros**, *red*; Goth. OE. **guma**, O.Icel. **gume**, OS. OHG. **gumo**, Lat. **homō**, prim. stem-form***ghomon-**, **-en-**, *man*; OE. **gōs**, O.Icel. **gās**, OHG. **gans**, Gr. χήν, *goose*; OE. OS. OHG. **wegan**, Goth. **ga-wigan**, O.Icel. **vega**, *to move, carry*, Lat. **vehō**, prim. form ***weghō**, *I carry*; Goth. **gasts**, OE. **giest**, O.Icel. **gestr**, OS. OHG. **gast**, *guest*, Lat. **hostis**, *stranger*, *enemy*, prim. form ***ghostis**; Goth. **steigan**, O.Icel. **stīga**, OE. OS. OHG. **stīgan**, *to ascend*, Gr. στείχω, prim. form ***steighō**, *I go*, cp. Lat. **vestīgium**, *footstep*.

Note.—**ʒ** was dropped in the initial combination **ʒw**=Indg. **gh**, as Goth. **warmjan**, *to warm*, OE. **wearm**, OS. OHG. **warm**, *warm*, Skr. **gharmás**, Gk. θερμός, Lat. **formus**, *warm*.

§ **134**. From the examples given in §§ **128–33**, it will be seen that the Germanic sounds, which arose from the Indg. velars, appear partly with and partly without labialization. In the latter case they fell together with prim. Germ. **χ**, **k**, **ʒ** from Indg. **k**, **g**, **gh**, cp. e. g. Goth. **hafjan** (q), **kalds** (g), **gasts** (gh), beside Goth. **hund** (k), **kniu** (g), **guma** (gh). The conditions for this twofold development of the Indg. velars in the Germanic languages have not yet been definitely ascertained for all cases. It is, however, now pretty certain that the parent Indg. language contained two series of velars: (1) Pure velars which never had labialization. These velars fell together with the palatals in the Germanic, Greek, Latin, and Keltic languages, but were kept apart in the Aryan and Baltic-Slavonic languages. (2) Velars with labialization. These velars appear in the Germanic languages partly with and partly without labialization; in the latter case they also fell together with prim. Germ. **χ**, **k**, **ʒ** which arose from Indg. **k**, **g**, **gh**. The most commonly accepted theory is that the Indg. labialized velars **q**, **g**, **gh** regularly became **χ**, **k**, **ʒ** in prim. Germ. before Indg. **ŭ**, **ō**, **o** (=Germ. **a** § **39**), and **χw**, **kw**, **ʒw** before Indg. **ĕ**, **ĭ**, **ə**,

a, ā (= Germ. **ō** § 42); and that then the law became greatly obscured during the prim. Germ. period through form-transference and levelling out in various directions, as Goth. **qam**, OHG. **quam**, prim. form ***ǥoma**, *I came*, for Goth. OHG. ***kam** after the analogy of Goth. **qima**, OHG. **quimu**, original form ***ǥemō**, *I come*; Goth. **ƕas**, *who?* = Indg. ***qos**, for ***has** after the analogy of the gen. **ƕis** = Indg. ***qeso**, &c.

Note.—In several words the Indg. velars, when preceded or followed by a w or another labial in the same word, appear in the Germanic languages as labials by assimilation. The most important examples are:—Goth. **wulfs**, OE. OS. **wulf**, OHG. **wolf**, O.Icel. **ulfr** = Gr. λύκος for * ϝλύκος, prim. form ***wl̥qos**, cp. Skr. **vŕ̥kas**, *wolf*; Goth. **fidwōr**, OE. **fēower** (but **fyþer-fēte**, *four-footed*), OS. OHG. **fior**, prim. form ***qetwóres**, cp. Lithuanian **keturì**, Lat. **quattuor**, Gr. τέσσαρες, Skr. **catvā́ras**; Goth. **fimf**, OE. OS. **fīf**, OHG. **fimf** (**finf**) from ***fimfi**, prim. form ***peŋqe**, cp. Skr. **páñca**, Gr. πέντε, Lat. **quīnque** (for *pīnque), *five*; OHG. **wulpa**, *she-wolf*, from ***wulbī́**, prim. form ***wl̥qī́**, cp. Skr. **vr̥kī́**; Goth. **waírpan**, OE. **weorpan**, OS. **werpan**, OHG. **werfan**, O.Icel. **verpa**, *to throw*, cp. O. Bulgarian **vrĭgą**, *I throw*; OE. **swāpan**, OHG. **sweifan**, *to swing*, cp. Lithuanian **swaikstù**, *I become dizzy*.

§ **135.** Various theories have been propounded as to the chronological order in which the Indg. tenues, tenues aspiratae, mediae, and mediae aspiratae, were changed by the first sound-shifting in prim. Germanic. But not one of these theories is satisfactory. Only so much is certain that at the time when the Indg. mediae became tenues, the Indg. tenues must have been on the way to becoming voiceless spirants, otherwise the two sets of sounds would have fallen together.

Verner's Law.

§ **136.** After the completion of the first sound-shifting, and while the principal accent was not yet confined to the

root-syllable, a uniform interchange took place between the voiceless and voiced spirants, which may be thus stated :—

The medial or final spirants **f, þ, χ, χw, s** regularly became **ƀ, đ, ʒ, ʒw, z** when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent of the word.

The **ƀ, đ, ʒ, ʒw** which thus arose from Indg. **p, t, k, q** underwent in the Germanic languages all further changes in common with the **ƀ, đ, ʒ, ʒw** from Indg. **bh, dh, gh, gh**.

Verner's law manifests itself most clearly in the various forms of strong verbs, where the infinitive, present participle, present tense, and preterite (properly perfect) singular had the principal accent on the root-syllable, but the indic. pret. plural, the pret. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. ***wérþō** > OE. **weorþe**, *I become* = Skr. **vártā-mi**, *I turn*, pret. 3 sing. ***wárþi** > OE. **wearþ**, *he became* = Skr. **va-várta**, *has turned*, pret. 1 pl. ***wurđumí** > OE. ***wurdum** (**wurdon** is the 3 pers. pl. used for all persons) = Skr. **va-vrtimá**; past part. ***wurđaná-** > OE. **worden** = Skr. **va-vrtāná-**; OS. **birid** = Skr. **bhárati**, *he bears*, Goth. 2 sing. indic. pass. **baíraza** = Skr. **bhárasē**, Goth. **baírand**, OHG. **berant** = Skr. **bháranti**, *they bear*; present participle Goth. **baírands**, O.Icel. **berandi**, OE. **berende**, OS. **berandi**, OHG. **beranti**, Gr. gen. **φέροντος**. Or to take examples from noun-forms, &c., we have e. g. Skr. **pitár-**, Gr. **πατέρ-** = prim. Germanic ***fađér-**, Goth. **fadar**, OE. **fæder**, O.Icel. **faðir**, OS. **fader**, OHG. **fater**, *father*; Gr. **πλωτός**, *floating, swimming*, Goth. **flōdus**, OE. OS. **flōd**, O.Icel. **flōð**, OHG. **fluot**, *flood, tide*; Skr. **çatám**, Gr. **ἑ-κατόν**, Lat. **centum** = prim. Germanic ***χunđóm**, older ***χumđóm**, Goth. OE. OS. **hund**, OHG. **hunt**, *hundred*; Indg. ***swékuros**, Goth. **swaíhra**, OHG. **swehur**, *father-in-law*, beside Gr. **ἑκυρά**, OE. **sweger**, OHG. **swigar**, *mother-in-law*; Gr. **δέκα**, Goth. **taíhun**, OS. **tehan**, OHG. **zehan**, *ten*, beside Gr. **δεκάς**,

OE. OS. -**tig**, OHG. -**zug**, Goth. pl. **tigjus**, *decade*; Skr. **saptá**, Gr. ἑπτά, Goth. **sibun**, OE. **seofon**, OS. **siƀun**, OHG. **sibun**, *seven*; prim. Germ. ***juŋȝás**, Goth. **jungs**, OS. OHG. **jung**, *young*, beside Goth. **jūhiza** from ***juŋχizō**, *younger* (§§ **62**, **142**); Gr. νυός from *σνυσός, OE. **snoru**, OHG. **snura**, *daughter-in-law*; OHG. **haso** beside OE. **hara**, *hare*; Goth. **áusō** beside OE. **ēare**, *ear*.

The combinations **sp**, **st**, **sk**, **ss**, **ft**, **fs**, **hs**, and **ht** were not subject to this law.

NOTE.—The prim. Germanic system of accentuation was like that of Sanskrit, Greek, &c., i. e. the principal accent could fall on any syllable; it was not until a later period of the prim. Germanic language that the principal accent was confined to the root-syllable. See § **32**.

§ **137.** From what has been said above it follows that the interchanging pairs of consonants due to Verner's law were in prim. Germanic: **f—ƀ**, **þ—đ**, **s—z**, **χ—ȝ**, **χw—ȝw**.

In Gothic the regular interchange between the voiceless and voiced spirants in the forms of strong verbs was, with two or three exceptions, given up by levelling out in favour of the voiceless spirants. In this respect the West-Germanic languages show an older stage than Gothic.

f—ƀ. Goth. **þarf**, *I need*, pl. **þaúrbum**; OHG. **heffen**, *to raise*, **huobun**, **gihaban**, but Goth. **hafjan**, **hōfum**, **hafans**.

þ—đ. Goth. **fraþjan**, *to understand*, **frōdei** (**d**=**đ**), *understanding*; OE. **weorþan**, *to become*, **wurdon**, **worden**, but Goth. **waírþan**, **waúrþum**, **waúrþans**; OE. **snīþan**, *to cut*, **snidon**, **sniden**, but Goth. **sneiþan**, **sniþum**, **sniþans**.

s—z. Prim. Germ. ***kéusō**, *I test*, pret. 1 pl. ***kuzumí**, pp. ***kuzaná-**; OE. **cēosan**, *to choose*, **curon**, **coren**, but Goth. **kiusan**, **kusum**, **kusans**.

The West-Germanic languages and Old Norse regularly developed this **z** to **r**. Cp. also Goth. **áusō**, *ear*, beside OE. **ēare**, OS. OHG. **ōra**, O.Icel. **eyra**.

χ—ȝ. Goth. **áih**, *I have*, pl. **áigum** (**g**=**ȝ**); Goth. **fahēþs**,

gladness, **faginōn**, *to be glad*; **hūhrus** (§§ 62, 142), *hunger*, **huggrjan**, *to hunger*; **filhan**, *to hide*, **fulgins** (adj.), *hidden*; **jūhiza** (§§ 62, 142), *younger*, **juggs**, *young*; OE. **tēon** (from ***tēohan**, *to draw*, **tugon**, **togen**, but Goth. **tiuhan**, **taúhum**, **taúhans**; OE. **slēan** (from ***sleahan**), *to smite*, **slōgon**, **slægen**, but Goth. **slahan**, **slōhum**, **slahans**.

χw—ʒw. Prim. Germ. **séχwan-**, *to see*, pret. 1 pl. ***sǣʒw-umí**, pp. ***seʒwaná-**, cp. OE. **sēon** from ***seo(hw)an**, **sǣgon**, **sewen**, but Goth. **saíƕan**, **sēƕum**, **saíƕans**.

ʒw became ʒ before **u**, in other cases it became **w**, as Goth. **magus**, *boy*, beside **mawi** from ***ma(ʒ)wī́**, *girl*; Goth. **siuns**, OE. **sēon(sīon)**, OS. **siun**, from ***se(ʒ)wnís**, *a seeing, face*; Goth. **snáiws**, OE. **snāw** (with -**w** from the oblique cases) from ***snai(ʒ)waz**, prim. form ***snoighós**.

Note.—Causative verbs had originally suffix accentuation, and therefore also exhibit the change of consonants given above. But here too Gothic, partly through the influence of the corresponding strong verbs, has not always preserved the law so faithfully as the West Germanic languages, e. g. Goth. **wairþan**, *to become*—**fra-wardjan**, *to destroy*, cp. Skr. **vartá-yāmi**, *I cause to turn*; Goth. **leiþan**, OE. **līþan**, *to go*—OE. **lǣdan** from ***laidjan**, *to lead*; Goth. **ur-reisan**, OE. **ā-rīsan**, *to arise*—Goth. **ur-ráisjan**, *to raise up*, OE. **rǣran**, *to raise*; Goth. **ga-nisan**, *to become whole*, OE. **ge-nesan**, *to be saved*—Goth. **nasjan**, OE. **nerian**, *to save*; Goth. ***leisan** (cp. 1 sing. **láis**, *I know*), *to know*—Goth. **láisjan**, OE. **lǣran**, *to teach*. Cp. the regular form **hazjan**, beside OE. **herian**, *to praise*.

Other Consonant Changes.

§ 138. Most of the sound changes comprised under this paragraph might have been disposed of in the paragraphs treating of the shifting of the Indg. mediae and mediae aspiratae, but to prevent any possible misunderstanding or confusion, it was thought advisable to reserve them for a special paragraph.

The Indg. mediae and mediae aspiratae became tenues before a suffixal **t** or **s** already in the pre-Germanic period; thus:—

bt, **bht**	**pt**	**bs**, **bhs**	**ps**
dt, **dht**	**tt**	**ds**, **dhs**	**ts**
gt, **ght**	**kt**	**gs**, **ghs**	**ks**
g̯t, **g̯ht**	**qt**	**g̯s**, **g̯hs**	**qs**

Examples are Lat. **nūptum, nūpsī,** beside **nūbere,** *to marry*; Skr. loc. pl. **patsú,** beside loc. sing. **padí,** *on foot*; Lat. **rēxī, rectum,** beside **regere,** *to rule*; Lat. **vēxī, vectum,** beside **vehere,** *to carry,* rt. **wegh-**; Lat. **lectus,** Gr. **λέχος,** *bed, couch,* Goth. **ligan,** *to lie down*; Skr. **yuktá-,** Gr. **ζευκτός,** Lat. **jūnctus,** *yoked,* rt. **jeug-**; &c.

Then **pt, kt, qt**; **ps, ks, qs** were shifted to **ft, χt**; **fs, χs** at the same time as the original Indg. tenues became voiceless spirants (§ 128). And **tt, ts** became **ss** through the intermediate stages of **þt, þs** respectively. **ss** then became simplified to **s** after long syllables and before **r,** and then between the **s** and **r** there was developed a **t.**

This explains the frequent interchange between **p, ƀ(b),** and **f**; between **k, ʒ(g),** and **h** (i. e. **χ**); and between **t, þ, đ(d),** and **ss, s** in forms which are etymologically related.

p, ƀ(b)—f. Goth. **skapjan,** OE. **scieppan,** OHG. **skephen,** *to create,* beside Goth. **ga-skafts,** *creation,* OE. **ge-sceaft,** OHG. **gi-scaft,** *creature*; Goth. **giban,** OHG. **geban,** *to give,* beside Goth. **fra-gifts,** *a giving,* OE. OHG. **gift,** *gift*; OHG. **weban,** *to weave,* beside English **weft.**

k, ʒ(g)—h. Goth. **waúrkjan,** OE. **wyrcan,** OHG. **wurken,** *to work,* beside pret. and pp. Goth. **waúrhta, waúrhts,** OE. **worhte, worht,** OHG. **worhta, gi-worht**; Goth. **þugkjan,** OE. **þync(e)an,** OHG. **dunken,** *to seem,*

appear, beside pret. and pp. Goth. **þūhta**, ***þūhts**, OE. **þūhte**, **þūht**, OHG. **dūhta**, **gi-dūht**; 1 pers. pl. Goth. **magum**, OE. **magon**, OHG. **magun** (**mugun**), *we may, can*, beside pret. sing. Goth. **mahta**, OE. **meahte**, OHG. **mahta**, pp. Goth. **mahts**, cp. also Goth. **mahts**, OE. **meaht**, OHG. **maht**, *might, power*; Goth. **bugjan**, OE. **bycg(e)an**, *to buy*, beside pret. and pp. Goth. **baúhta**, **baúhts**, OE. **bohte**, **boht**; Goth. **briggan**, OE. OHG. **bringan**, *to bring*, beside pret. and pp. Goth. **brāhta**, ***brāhts**, OE. **brōhte**, **brōht**, OHG. **brāhta**, **brāht**.

t, **þ**, **đ**(**d**)—**ss**, **s**. Goth. **witan**, OE. **witan**, *to know*, beside pret. Goth. **wissa**, OE. **wisse**, OHG. **wissa** (**wessa**), part. adj. Goth. ***ga-wiss**, OE. **ge-wis(s)**, OHG. **gi-wis(s)**, *sure, certain*; Goth. **ga-ƕatjan**, OE. **hwettan**, *to sharpen*, beside Goth. **ƕassei**, *sharpness*, **ƕassaba**, *sharply*; Goth. **qiþan**, *to say*, beside **ga-qiss**, *consent*; Goth. **ana-biudan**, *to command*, beside **ana-busns** (**ana-būsns**?), *commandment*, from pre-Germ. ***bhŭ̄tsni-**, rt. **bheudh-**; Goth. **us-standan**, *to rise again*, beside **us-stass**, *resurrection*.

ss>**s** after long syllables and before **r**: Goth. **háitan**, *to command, call*, OE. **hātan**, *to call*, beside OE. **hǣs**, from ***haissi-**, *command*; Goth. OE. **witan**, *to know*, beside Goth. **un-weis**, *unknowing*, OE. OHG. **wīs**, *wise*, cp. Lat. **vīsus**; Goth. **itan**, OE. **etan**, *to eat*, beside OE. **ǣs**, OHG. **ās**, *carrion*, cp. Lat. **ēsum**. Goth. **guþ-blōstreis**, *worshipper of God*, OHG. **bluoster**, *sacrifice*, cp. Goth. **blōtan**, *to worship*; OE. **fōstor**, O.Icel. **fōstr**, *sustenance*, cp. Goth. **fōdjan**, *to feed*.

Instead of **ss** (**s**) we often meet with **st**. In such cases the **st** is due to the analogy of forms where **t** was quite regular, e.g. regular forms were Goth. **last**, *thou didst gather*, inf. **lisan**; **slōht**, *thou didst strike*, inf. **slahan**; OE. **meaht**, OHG. **maht**, *thou canst*, inf. OHG. **magan**; then after the analogy of such forms were made 2 pers.

sing. Goth. **wáist** for ***wáis**, OE. **wāst** for ***wās**, OHG. **weist** for ***weis**; Goth. **qast** for ***qass**, inf. **qiþan**, *to say*; Goth. **báust** for ***báus**, inf. **biudan**, *to bid*; regular forms were pret. sing. Goth. **waúrhta**, OE. **worhte**, OHG. **worhta**, Goth. inf. **waúrkjan**, *to work*; then after the analogy of such forms were made OE. **wiste**, beside **wisse**, OHG. **westa**, beside **wissa** (**wessa**), *I knew*, inf. OE. **witan**; Goth. pret. sing. **káupasta** for ***káupassa**, inf. **káupatjan**, *to strike with the palm of the hand, buffet.*

For purely practical purposes the above laws may be thus formulated:—every labial + **t** appears as **ft**, every guttural + **t** as **ht**, every dental + **t** as **ss**, **s** (**st**).

§ **139.** Assimilation:—**-nw-** > **-nn-**, as Goth. OE. OHG. **rinnan** from ***rinwan**, *to run*; Goth. **kinnus**, OE. **cinn**, OHG. **kinni**, from ***genw-**, Gr. γένυ-ς, *chin, cheek*; Goth. **minniza**, OS. **minnira**, OHG. **minniro**, from ***minwizō**, *less*, cp. Lat. **minuō**, Gr. μινύθω, *I lessen*; OE. **þynne**, O.Icel. **þunnr**, OHG. **dunni**, *thin*, cp. Skr. fem. **tanvī́**, *thin*.

-md- > **-nd-**, as Goth. OE. OS. **hund**, OHG. **hunt**, prim. form ***kmtóm**, *hundred*; Goth. **skaman**, OE. **scamian**, OHG. **scamēn**, *to be ashamed*, beside Goth. **skanda**, OE. **scand**, OHG. **scanta**, *shame, disgrace.*

-ln- > **-ll-**, as Goth. **fulls**, OE. **full**, Lithuanian **pìlnas**, prim. form ***plnós**, *full*; Goth. **wulla**, OE. **wulle**, OHG. **wolla**, Lithuanian **wìlna**, *wool.*

§ **140.** Prim. Germanic **ƀn, đn, ʒn** = Indg. **pń, tń, kń, qń** (by Verner's law), and **bhń, dhń, ghń, ghń**, became **ƀƀ, đđ, ʒʒ** before the principal accent, then later **bb, dd, gg**; and in like manner Indg. **bń, dń, gń, gń** became **bb, dd, gg.** And these mediae were shifted to **pp, tt, kk** at the same time as the original Indg. mediae became tenues (§ **129**). These geminated consonants were simplified to **p, t, k** after long syllables. Examples are: OE. **hnæpp**, OHG. **napf**, from ***χnaƀń** or ***χnabń**, *basin, bowl*; OE. **hoppian**, O.Icel. **hoppa**, MHG. **hopfen**, from ***χoƀń**, *to*

hop; OE. OS. **topp**, O.Icel. **toppr**, from ***toƀn´** or ***tobn´**, *top*, *summit*; OE. **hēap**, OS. **hōp**, OHG. **houf**, from ***χauƀn´**; OE. **cnotta**, from ***knođn´**, beside OHG. **chnodo**, **chnoto**, *knot*; Goth. **ƕeits**, OE. OS. **hwīt**, from ***χwīđn´**, *white*; OE. **bucc**, O.Icel. **bokkr**, OHG. **boc** (gen. **bockes**), prim. form ***bhugnós**, *buck*; OE. **liccian**, OS. **leccōn**, OHG. **lecchōn**, from ***leȝn´**, *to lick*; OE. **locc**, O.Icel. **lokkr**, prim. form ***lugnós**, *lock*; OE. **smocc**, O.Icel. **smokkr**, from ***smoȝn´**, *smock*; OE. **lōcian**, OS. **lōkōn**, from ***lōgn´** or ***lōȝn´**, *to look*.

§ **141.** Indg. **z** + media became **s** + tenuis, as Goth. **asts**, OHG. **ast** = Gr. ὄζος, from ***ozdos**, *branch*, *twig*; OE. OHG. **nest**, Lat. **nīdus**, from ***ni-zdos**, *nest*, related to root **sed-**, *sit*; OE. **masc**, OHG. **masca**, *mesh*, *net*, cp. Lithuanian **mezgù**, *I tie in knots*.

Indg. **z** + media aspirata became **z** + voiced spirant, as Goth. **mizdō**, OE. **meord**, *pay*, *reward*, cp. O. Bulgarian **mĭzda**, Gr. μισθός, *pay*; OE. **mearg**, OHG. **marg**, O. Bulgarian **mozgŭ**, *marrow*, root **mezgh-**; Goth. **huzd**, OE. **hord**, OHG. **hort**, *hoard*, *treasure*, root **kuzdh-**.

§ **142.** Guttural **n** (ŋ) disappeared before χ, as Goth. OS. OHG. **fāhan**, OE. **fōn**, from ***faŋχanan**, *to seize*; Goth. OS. OHG. **hāhan**, OE. **hōn**, from ***χaŋχanan**, *to hang*; Goth. **þeihan**, OS. **thīhan**, OHG. **dīhan**, OE. **þīon**, **þēon**, from ***þiŋχanan**, *to thrive*; pret. Goth. **þāhta**, OE. **þōhte**, OS. **thāhta**, OHG. **dāhta**, from ***þaŋχtō-**, *I thought*, beside inf. Goth. **þagkjan**, OS. **thenkian**, OHG. **denken**, OE. **þencan**.

§ **143.** χ became an aspirate (written **h**) initially before vowels, as Goth. OE. OS. **hund**, OHG. **hunt**, from ***χunđan**, prim. form ***kmtóm**, *hundred*; Goth. **hunds**, O.Icel. **hundr**, OE. OS. **hund**, OHG. **hunt**, from ***χunđaz**, *dog*, *hound*. Some scholars assume that it also became an aspirate medially between vowels. Upon this assumption it would be difficult to account for the breaking in OE., as

OE. **slēan**, from ***sleahan**, older ***slaχan-**, Goth. **slahan**, *to strike, slay*; OE. **swēor**, from ***sweohur**, older ***sweχur**, OHG. **swehur**, *father-in-law*.

Medial and final **χw** became **χ** in O.Icel. and the West Germanic languages, as OS. OHG. **sehan**, OE. **sēon**, O.Icel. **sjā**, from ***seχ(w)an-**, beside Goth. **saíƕan**, *to see*; OS. OHG. **līhan**, OE. **līon**, **lēon**, O.Icel. **ljā**, from ***līχ(w)an-**, beside Goth. **leiƕan**, *to lend*; OS. OHG. **aha**, OE. **ēa** from ***eahu**, beside Goth. **aƕa**, *water, river*; OE. **seah**, OS. OHG. **sah**, beside Goth. **saƕ**, *he saw*; OE. **nēah**, OS. OHG. **nāh**, beside Goth. **nēƕ**, *near*.

§ **144**. The consonants, which arose from the Indg. final explosives (**t**, **d**), were dropped in prim. Germanic, except after a short accented vowel, as OE. OHG. **bere**, Goth. **baírái**, from an original form ***bheroĩt**, *he may bear*. See § 87, (2).

§ **145**. Original final **-m** became **-n̆**, and then it, as also Indg. final **-n**, disappeared after short vowels in dissyllabic and polysyllabic words during the prim. Germanic period. For examples, see § 87, (1).

§ **146**. **w** disappeared before **u**, as Goth. **kaúrus**, from ***k(w)uruz** = Gr. βαρύς, *heavy*, prim. form ***gr-rús**; OE. **nacod**, older ***nakud**, OHG. **nackut**, from ***nak(w)ud-**, beside Goth. **naqaþs**, *naked*; OE. O.Icel. **sund**, *a swimming*, from ***swumda-**, cp. OE. **swimman**, O.Icel. **svimma**, *to swim*; pp. OE. **cumen**, OHG. **koman** (beside **quoman**, a new formation), O.Icel. **komenn**, OHG. inf. **queman**, *to come*; OE. **swingan**, *to swing*, beside pp. **s(w)ungen**; O.Icel. **svimma**, *to swim*, beside pp. **summenn**. In verbal forms the **w** was mostly re-introduced in the pret. pl. and pp. after the analogy of forms which regularly had **w**, e. g. Goth. **swultum**, **swultans**, for ***sultum**, ***sultans**, through the influence of forms like inf. **swiltan**, *to die*, pret. sing. **swalt**; similarly **qumum**, **qumans**, for ***kumum**, ***kumans**, inf. **qiman**, *to come*. For levelling out in the opposite

direction, cp. Goth. **siggwan** (regular form), beside OE. OS. OHG. **singan,** *to sing*; Goth. **sigqan,** beside OE. **sincan,** OHG. **sinkan,** *to sink.*

§ **147.** Initial and medial **sr** became **str,** as OE. **strēam,** O.Icel. **straumr,** OS. OHG. **strōm,** *stream,* cp. Skr. **srávati,** *it flows*; pl. OE. **ēastron,** OHG. **ōstarūn,** *Easter,* cp. Skr. **usrā́,** *dawn*; Goth. **swistar,** OE. **sweostor,** OHG. **swester,** *sister,* with **t** from the weak stem-form, as in the locative singular Goth. **swistr** = prim. Germanic ***swesri** = Skr. dat. **svásrē.**

§ **148.** The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ **128–47,** we arrive at the following system of consonants for the close of the prim. Germanic period :—

		Labial.	Inter-dental.	Dental.	Palatal and Guttural.
Explosives	voiceless	**p**		**t**	**k**
	voiced	**b**		**d**	**g**
Spirants	voiceless	**f**	**þ**	**s**	**χ**
	voiced	**ƀ**	**đ**	**z**	**ʒ**
Nasals		**m**		**n**	**ŋ**
Liquids				**l, r**	
Semivowels		**w**			**j** (palatal)

To these must be added the aspirate **h.**

CHAPTER IX

THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC CONSONANT-SYSTEM

The Semivowels.

§ **149.** Germanic **w** remained initially before vowels and also initially before and after consonants except in the combinations **kw** (§ **163**) and **χw** (§ **165**), as **wigs,** O.Icel. **vegr,** OE. OS. OHG. **weg,** *way*; **wulfs,** OE. OS. **wulf,**

OHG. wolf, *wolf*; **wlits**, OE. wlite, O.S. wliti, *face, look, beauty*; **wraka**, OE. wracu, *revenge, persecution*; **swistar**, OE. sweostor, OS. OHG. swester, *sister*; and similarly **wahsjan**, *to grow*; **waírs**, *worse*; **waúrd**, *word*; **wrikan**, *to persecute*; **dwals**, *foolish*; **twái**, *two*; **twalif**, *twelve*; **þwahan**, *to wash*.

It also remained: (1) Medially before vowels, as **fidwōr**, *four*; **hawi**, *hay*; **nidwa**, *nest*; **siggwan**, *to sing*; **slawan**, *to be silent*; **sparwa**, *sparrow*; **taíhswō**, *right hand*; gen. **kniwis**, OE. cneowes, OHG. knewes, *of a knee*; **mawi**, *girl*; **þiwi**, *maid-servant*; **tawida**, *he did*; nom. pl. masc. **qiwái**, *alive*; **fawái**, *few*; **sniwan**, *to hasten*. (2) Medially between a long vowel, diphthong, or consonant and a following **j** or **s**, as **lēwjan**, *to betray*; **hnáiwjan**, *to abase*; **hnáiws**, *lowly*; **snáiws**, *snow*; **ufarskadwjan**, *to overshadow*. (3) Finally after long vowels, diphthongs, and consonants, as **lēw**, *occasion*; **hláiw**, *grave*; **fráiw**, *seed*; **waúrstw** (cp. § 29), *work*.

§ **150.** Germanic **w** became **u** after a short vowel with which it combined to form a diphthong: (1) Finally, as **kniu**, *knee*; **triu**, *wood*; beside gen. **kniwis**, **triwis**; pret. **snáu**, *he hastened*, beside inf. **sniwan**. (2) Before consonants, as gen. **máujōs**, **þiujōs**, beside nom. **mawi**, *girl*; **þiwi**, *maid-servant*; inf. **táujan**, *to do*, beside pret. **tawida**; **náus**, *corpse*, beside nom. pl. **naweis**; **siuns** from ***se(ȝ)wnís**, *sight, face*. It also became **u** before **-s**, older **-z**, after the loss of an intervening vowel, as **skadus** from ***skadwaz**, *shadow*.

Note.—1. **iu** from older **iw** became **ju** in unaccented syllables, as nom. pl. **sunjus** from ***suniu(i)z**, older ***suniwiz**, ***sunewes**, *sons*.

2. For the Gothic treatment of **ōw**, **ōwj**, see §§ **80**, **81**.

§ **151.** In a few instances medial **-w-** (or **-ww-** the origin of which is uncertain) after short vowels became **-ggw-** in Gothic and **-ggv-**, **-gg-** in O.Icel., whereas the West-Germanic lan-

guages developed an u before this ·w· which united with the preceding vowel to form a diphthong, or ū (when the preceding vowel was u). The conditions under which this sound-change took place have not yet been satisfactorily explained. The examples are:—Goth. **bliggwan**, OE. ***blēowan**, OHG. **bliuwan**, *to strike*; Goth. **triggws**, O.Icel. **tryggr**, OE. **trīewe**, OS. OHG. **triuwi**, *true, faithful*, cp. also Goth. **triggwaba**, *truly*, **triggwa**, *covenant*; Goth. ***glaggwus**, *exact, accurate*, O.Icel. **glöggr**, OE. **glēaw**, OHG. **glau** (inflected form **glauwēr**), *wise, prudent*; cp. also Goth. **glaggwō** (av.), *diligently*, **glaggwuba** (av.), *diligently, accurately*; Goth. **skuggwa**, O.Icel. **skugg-sjā**, *mirror*, OE. **scūwa**, OHG. **scūwo**, *shade, shadow*.

j

§ **152.** Germanic j remained in Gothic: (1) Initially, as **juggs**, OS. OHG. **jung**, *young*; **jēr**, *year*; **juk**, *yoke*. (2) Medially between vowels which remained as such in the historic period of the language, except in the combination ǣj + vowel, as **frijōnds**, *friend*; **fijan**, *to hate*; **ija** (acc.), *her*; **þrija** (neut.), *three*; **stōjan**, *to judge*. For the treatment of ǣj in Goth. see § **76**. (3) Medially between a consonant and a following guttural vowel which remained as such in the historic period of the language, as **lēwjan**, *to betray*; **frawardjan**, *to destroy*; **harjōs**, *armies*; **haírdjōs**, *shepherds*; **nasjan**, *to save*; **sōkjan**, *to seek*. Cp. § **157**.

§ **153.** Medial ·ij· became ·ī· before ·s, older ·z, after the loss of a vowel in final syllables, as nom. **haírdeis** from ***χirđij·az**, *shepherd*; **freis** from ***frij·az**, *free*; **gasteis** from ***ʒastij·iz**, *guests* = Lat. **hostēs** from ***hostejes**.

Germanic ·iji· from older ·eje·, ·ije· became i(j)i = ī after long closed stem-syllables and after unaccented syllables, but ·ji· in other cases, as **sōkeis**, *thou seekest*, from ***sōki(j)izi** = Indg. ***sāgéjesi**; **sōkeiþ**, *he seeks*, from

*sōki(j)đi = Indg. *sāgéjeti; and similarly **frawardeiþ**, *he destroys*; **mikileiþ**, *he praises*; gen. sing. **haírdeis** from *χirđi(j)iz, older -ijes (with pronominal ending (§ 265)); **láisareis**, *teacher*; **ragineis**, *counsellor*; **dáupeins**, *baptism*, from *đaupi(j)iniz, older -ejenis; beside **nasjis, nasjiþ**, inf. **nasjan**, *to save*; **stōjis, stōjiþ**, inf. **stōjan**, *to judge*.

NOTE.—The gen. and dat. sing. of the long and polysyllabic -jan-stems of nouns and adjectives were remodelled after the analogy of the short stems, as **fiskjins, fiskjin** (§ 208), **wilþjins, wilþjin** (§ 238) for *fiskeins, *fiskein, *wilþeins, *wilþein, after the analogy of forms like **wiljins, wiljin, midjins, midjin**. See also § 183. On the other hand in the fem. abstract nouns formed from the first class of weak verbs (§ 200), those with short stems were remodelled after the analogy of those with long stems, as **naseins** for *nasjins after the analogy of forms like **dáupeins, láiseins**.

§ 154. Final -ī which arose from medial -ij- after the loss of a final vowel or syllable was shortened to i (cp. § 89), as voc. **haírdi** from *χirđij(i), older -ije; acc. **haírdi** from *χirđij-an. In like manner we should expect the imperative 2 pers. sing. of the first class of weak verbs to end in -i, as *sōki, *seek thou*; *hazi, *praise thou*, from *sōkij(i), *χazij(i), older -eje-, cp. Gr. φόβει from *φόβε(*j*)ε, *frighten thou*. It is difficult to account for **sōkei, hazei** unless we may assume either that they were new formations from the 2 pers. sing. pres. indic. of verbs with long closed stem-syllables and of simple trisyllabic verbs or else that forms like voc. acc. sing. **haírdi** were new formations formed after the analogy of forms like voc. acc. sing. **hari** (§ 155).

§ 155. When medial -j- came to stand finally after the loss of a final vowel or syllable, it became -i, as voc. sing. **hari**, from *χarj(i); acc. sing. **hari** from *χarj-an, *army*; nom. acc. sing. **kuni** from *kunj-an, *race, generation*.

§ 156. In a few words medial -j- (or -jj- the origin of which is uncertain) after short vowels became -ddj- in

Gothic, and **-ggj-**, **-gg-** in O.Icel., whereas the West-Germanic languages developed an **i** before this **-j-**, which united with the preceding vowel to form a diphthong, or **ī** (when the preceding vowel was **i**). A satisfactory explanation of this sound-law has not yet been found. The examples are:—gen. Goth. **twaddjē**, O.Icel. **tveggja**, OHG. **zweio**, *of two*, cp. Skr. **dváyōs**; Goth. **waddjus**, O.Icel. **veggr**, *wall*, related to Lat. **viēre**, *to plait*; Goth. **iddja**, *I went*, cp. Skr. **áyām**, *I went*; Goth. **daddjan**, *to suckle*, cp. Skr. **dhā́yāmi**, *I suckle*.

§ **157**. In Indg. **-j-** alternated with **-ij-**. The former occurred after short and the latter after long syllables, as Gr. μέσος, μέσσος from *μέθjος, Skr. **madhyas**, Indg. ***medhjos**, *middle*, beside Gr. πάτριος from *πάτριjος, Skr. **pítriyas**, Indg. ***pətrijos**, *paternal*. This original distinction was not fully preserved in Gothic, because the **-ij-** became simplified to **-j-** before guttural vowels which remained as such in the historic period of the language, as nom. pl. **haírdjōs** from ***χirđ(i)jōz**, *shepherds*; and similarly in the other plural forms and in the dat. singular (§ **184**).

Prim. Germanic **-ij-** from Indg. **-ej-** had become **-j-** before guttural vowels in the prehistoric period of all the Germanic languages, as **nasjan**, *to save*; **sōkjan**, *to seek* = Indg. ***nosejonom**, ***sāgejonom**; pres. first pers. sing. **nasja**, **sōkja** = Indg. ***nosejō**, ***sāgejō**; pl. **nasjam**, **sōkjam**. Cp. § **152**, (3).

Liquids and Nasals.

§ **158**. Germanic **l**, **m**, **n**, **ŋ**, **r** generally remained in Gothic:

1. Goth. **lagjan**, O.Icel. **leggja**, OE. **lecgan**, OS. **leggian**, OHG. **leggen**, *to lay*; Goth. O.Icel. OS. OHG. **skal**, OE. **sceal**, *shall*; and similarly **laggs**, *long*; **haldan**, *to hold*; **salt**, *salt*; **wulfs**, *wolf*; **mēl**, *time*; **wulla**, *wool*; **fulls**, *full*.

m. Goth. **mēna**, O.Icel. **māne**, OE. **mōna**, OS. OHG. **māno**, *moon*; Goth. OE. **guma**, O.Icel. **gume**, OS. **gumo**, OHG. **gomo**, *man*; Goth. O.Icel. OS. OHG. **nam**, *I took*; and similarly **mēl**, *time*; **manna**, *man*; **niman**, *to take*.

Note.—Medial **-mn-** became **-ƀn-** which remained when the preceding syllable began with a voiceless consonant, but became **-fn-** by dissimilation when the preceding syllable began with a voiced consonant, as **witubni**, *knowledge*; **fastubni**, *observance, fasting*; **fráistubni**, *temptation*; **stibna**, *voice*, cp. OHG. **stimna**; **wundufni**, *wound, plague*; **waldufni**, *power, might*. See § 386.

In **namnjan**, *to name*; **namnē**, *of names*, the **-mn-** was reintroduced after the analogy of **namō**, **namins**, &c.

n. Goth. OE. **niman**, O.Icel. **nema**, OS. OHG. **neman**, *to take*; Goth. **sunus**, OE. OS. OHG. **sunu**, O.Icel. **sunr**, *son*; Goth. O.Icel. **kann**, OS. OHG. **kan**, OE. **can(n)**, *I know*; and similarly **nahts**, *night*; **mēna**, *moon*; **anþar**, *other*; **manna**, *man*; **rinnan**, *to run*; pret. **rann**, *I ran*.

Note.— **-nn-** became **-n-** before consonants except **j**, as **kant**, *thou knowest*, beside **kann**, inf. **kannjan**, *to make known*; **mins** (adv.) from ***minniz**, *less*, beside adj. **minniza**, *less*.

ŋ. On the representation of Germanic ŋ in Gothic, see § 17. It only occurred before **k**, **q** and **g**, as **briggan**, OE. OS. OHG. **bringan**, *to bring*; **drigkan**, OE. **drincan**, OS. **drinkan**, OHG. **trincan**, *to drink*; and similarly **figgrs**, *finger*; **gaggan**, *to go*; **þagkjan**, *to think*; **sigqan**, *to sink*; pret. **sagq**, *he sank*.

r. Goth. **ráuþs**, O.Icel. **rauþr**, OE. **rēad**, OS. **rōd**, OHG. **rōt**, *red*; Goth. **harjis**, OE. **here**, OS. OHG. **heri**, *army*; Goth. OS. **fadar**, O.Icel. **faðir**, OE. **fæder**, OHG. **fater**, *father*; and similarly **raíhts**, *right*; **razn**, *house*; **barn**, *child*; **baúrgs**, *city*; **swaran**, *to swear*; **daúr**, *door*; **fidwōr**, *four*; **faírra** (adv.), *far*.

§ 159. **l**, **m**, **n**, **r**, preceded by an explosive or spirant, became vocalic in unaccented syllables after the loss of

a short vowel (§ 88). The West Germanic languages generated a new vowel before the vocalic liquids and nasals which then became consonantal again, as Goth. nom. **fugls**, acc. **fugl**, OE. **fugol**, OS. **fugal**, OHG. **fogal**, from ***fuȝlaz**, ***fuȝlan**, *bird*; Goth. **ibns**, **ibn**, OE. **efen**, OS. **eƀan**, OHG. **eban**, from ***eƀnaz**, ***eƀnan**, *even*; Goth. **akrs**, **akr**, OE. **æcer**, OS. **akkar**, OHG. **acchar**, from ***akraz**, ***akran**, *field*; and similarly Goth. **tagl**, *hair*; **hunsl**, *sacrifice*; **sitls**, *seat*; **máiþms**, acc. **máiþm**, *treasure*; **bagms**, *tree*; **razn**, *house*; **táikns**, *token*; **láugnjan**, *to deny*; **tagr**, *tear*; **ligrs**, *bed*; **timrjan**, **timbrjan**, *to build*; **timrja**, *carpenter*.

Labials.

§ **160**. Germanic **p** and **f** remained in Gothic, as **páida**, OE. **pād**, OS. **pēda**, *coat*; Goth. O.Icel. OE. OS. **pund**, OHG. **pfunt**, *pound*; **slēpan**, OE. **slǣpan**, OS. **slāpan**, OHG. **slāfan**, *to sleep*; **diups**, O.Icel. **djūpr**, OE. **dēop**, OS. **diop**, OHG. **tiof**, *deep*; and similarly **plinsjan**, *to dance*; **hilpan**, *to help*; **skapjan**, *to create*; **skip**, *ship*.

Note.—Initial **p** does not occur in Gothic in pure Germanic words.

Goth. **fadar**, O.Icel. **faðir**, OE. **fæder**, OS. **fadar**, OHG. **fater**, *father*; Goth. OHG. **fimf**, OE. OS. **fīf**, *five*; and similarly **faran**, *to go*; **fulls**, *full*; **hlifan**, *to steal*; **ufar**, *over*; **wulfs**, *wolf*.

b, ƀ.

§ **161**. Germanic **b**, which only occurred initially and after **m**, remained in Gothic (§ **132**), as **baíran**, O.Icel. **bera**, OE. OS. OHG. **beran**, *to bear*; **dumbs**, O.Icel. **dumbr**, OE. **dumb**, OHG. **tumb**, *dumb*; and similarly **badi**, *bed*; **barn**, *child*; **bindan**, *to bind*; **brōþar**, *brother*; **wamba**, *womb*; **lamb**, *lamb*.

ƀ > **b** after **r** and **l**, as **arbi**, *heritage*; **swaírban**, *to wipe*; **swarb**, *he wiped*; **silba**, *self*; **kalbō**, *calf*; **salbōn**, *to anoint.*

ƀ > **f** after vowels both finally and before final **-s**. Hence the frequent interchange between **ƀ** (written **b** in Gothic) and **f** in inflexion, as **giban**, *to give*, pret. sing. **gaf**; **sweiban**, *to cease*, pret. sing. **swáif**; **bi-leiban**, *to remain*, pret. sing. **bi-láif**; gen. **hláibis**, nom. sing. **hláifs**, acc. **hláif**, *loaf*, *bread*, cp. on the other hand **swaírban**, *to wipe*, pret. **swarb**.

Note.—In occasional forms like **grōb** beside **grōf**, *he dug*; **hláib** beside **hláif**, the **b** had been transferred from forms where it was regular.

Medial **ƀ** (written **b**) remained unchanged after vowels, as **haban**, *to have*; **liban**, *to live*; **sibun**, *seven*; **ga-láubjan**, *to believe*; **ibns**, *even*. See § **133**.

Gutturals.

k

§ **162**. Germanic **k** remained in Gothic, as **kuni**, O.Icel. **kyn**, OS. OHG. **kunni**, OE. **cynn**, *race*, *generation*; **juk**, O.Icel. **ok**, OE. **geoc**, OHG. **joh**, *yoke*; and similarly **kalds**, *cold*; **kinnus**, *cheek*; **kniu**, *knee*; **akrs**, *field*; **áukan**, *to increase*; **skalks**, *servant*; **sōkjan**, *to seek*; **ik**, *I*.

kw

§ **163**. **kw** (OE. **cw**, OS. OHG. **qu**, O.Icel. **kv**) became a labialized **k** which had the same sound-value as Lat. **qu**, i.e. it was a simple sound, and not a compound one composed of the elements **k + w**; hence Ulfilas expressed it in his alphabet by a single letter **u**. In modern philological works the sound in question is transcribed by **q**. Examples are:—**qēns**, O.Icel. **kvān**, OE. **cwēn**, OS. **quān**, *wife*,

woman; **qiþan**, O.Icel. **kveða**, OE. **cweþan**, OS. **queðan**, OHG. **quedan**, *to say*; and similarly **qiman**, *to come*; **riqis**, *darkness*; **naqaþs**, *naked*; **sigqan**, *to sink*; **sagq**, *he sank*.

h, χ

§ **164.** Prim. Germanic χ had already become an aspirate initially before vowels during the prim. Germanic period (§ **143**). It probably also became an aspirate in Gothic medially between vowels. Examples are:—**haban**, O.Icel. **hafa**, OE. **habban**, OHG. **habēn**, *to have*; **faíhu**, OE. **feoh**, OHG. **fihu**, *cattle, property*; and similarly **haírtō**, *heart*; **hafjan**, *to raise*; **hund**, *hundred*; **taíhun**, *ten*; **þeihan**, *to thrive*.

Germanic χ (written **h**, and pronounced like NHG. **ch**) remained in Gothic in other positions, as **hláifs**, *loaf, bread*; **hliftus**, *thief*; **hráins**, *pure, clean*; **daúhtar**, *daughter*; **filhan**, *to hide, bury*; **nahts**, *night*; **jah**, *and*; **þáih**, *he throve*.

NOTE.—The final **-h** in unaccented particles was often assimilated to the initial consonant of the following word, as **wasuþ-þan** = **wasuh-þan**, **anþaruþ-þan** = **anþaruh-þan**, **jan-ni** = **jah-ni**, **jas-sa** = **jah-sa**, **niþ-þan** = **nih-þan**.

χw

§ **165.** Initial Germanic χw (OE. OS. OHG. **hw**, O.Icel. **hv**) became **ƕ** (§ **19**) in Gothic, as **ƕas**, OE. **hwā**, OS. **hwē**, OHG. **hwer**, *who?*; **ƕeila**, O.Icel. **hvīl**, OE. **hwīl**, OS. OHG. **hwīla**, *space of time*; and similarly **ƕaírban**, *to walk*; **ƕaþar**, *which of two*; **ƕeits**, *white*; **ƕōpan**, *to boast*.

Medial and final χw also became **ƕ** in Gothic, but in O.Icel. and the West Germanic languages it became χ. For examples see § **143**.

NOTE.—The reasons for assuming that Goth. **ƕ** was a simple sound, and not a compound one composed of **h** + **w**, are:—

(1) Ulfilas uniformly represented it by a single letter ⴱ. (2) Ulfilas wrote **hw** only in compound words where **h** and **w** came together by composition, e.g. **ubuhwōpida** = **uf** + **uh** + **wōpida**, *and he cried out*; **þairhwakandans** = **þairh** + **wakandans** (pres. part. nom. acc. pl. of **wakan**, *to wake, watch*). (3) The principal parts of **saíƕan**, *to see*, are the same as those of strong verbs with stems ending in a single consonant other than a nasal or liquid (§ 307). (4) **ƕ** is treated as a single consonant in reduplicated syllables, as **ƕaíƕōp**, *he boasted*, inf. **ƕōpan**.

g, ʒ

§ **166**. Prim. Germanic **g**, which only occurred after **ŋ** (§ 132), remained in Gothic as in the other Germanic languages, as **tuggō**, OE. **tunge**, OS. **tunga**, OHG. **zunga**, *tongue*; and similarly **briggan**, *to bring*; **figgrs**, *finger*; **huggrjan**, *to hunger*; **laggs**, *long*.

§ **167**. The changes which Germanic **ʒ** underwent in Gothic cannot be determined with perfect certainty. For the history of **ʒ** in the other Germanic languages, see § 133. Initially, and medially after consonants, it probably became **g**, as Goth. OE. **guma**, O.Icel. **gumi**, OS. **gumo**, OHG. **gomo**, *man*; **baírgan**, O.Icel. **bjarga**, OE. **beorgan**, OHG. **bergan**, *to hide*; and similarly **gasts**, *guest*; **giban**, *to give*; **gōþs**, *good*; **grētan**, *to weep*; **faírguni**, *mountain*; **tulgus**, *steadfast*; **azgō**, *ash, cinder*.

§ **168**. **ʒ** (written **g**) remained medially between vowels, and medially after vowels before voiced consonants, as **áugō**, O.Icel. **auga**, OE. **ēage**, OS. **ōga**, OHG. **ouga**, *eye*; **fugls**, OE. **fugol**, OS. **fugal**, OHG. **fogal**, *bird*; and similarly **agis**, *fright*; **biugan**, *to bend*; **steigan**, *to ascend*; **bagms**, *tree*; **lagjan**, *to lay*; **rign**, *rain*; **tagr**, *tear*.

§ **169**. After vowels both finally and before **-s**, **ʒ** probably became **χ** (= NHG. **ch**), but was written **g**. This change of **ʒ** to **χ** can be assumed from the corresponding Gothic treatment of **ƀ** (§ 161) and **đ** (§ 173). Examples are acc.

sing. **dag**, *day*; **wig**, *way*; **ōg**, *I fear*; **mag**, *he can, may*; nom. sing. **dags**, **wigs**; **manags**, *much, many*; **baúrgs**, *city*.

DENTALS.

t

§ **170.** Germanic **t** remained in Gothic, as **tuggō**, O.Icel. OS. **tunga**, OE. **tunge**, OHG. **zunga**, *tongue*; **itan**, O.Icel. **eta**, OE. OS. **etan**, OHG. **ezzan**, *to eat*; **wáit**, O.Icel. **veit**, OE. **wāt**, OS. **wēt**, OHG. **weiz**, *he knows*; and similarly **tagr**, *tear*; **tamjan**, *to tame*; **twái**, *two*; **watō**, *water*; **witan**, *to know*; **haírtō**, *heart*; **at**, *at*; **mat**, *he measured*.

þ

§ **171.** Germanic **þ** remained in Gothic, as **þagkjan**, OE. **þencan**, OS. **thenkian**, OHG. **denken**, *to think*; **qiþan**, O.Icel. **kveða**, OE. **cweþan**, OS. **queðan**, OHG. **quedan**, *to say*; acc. **áiþ**, OE. **āþ**, OS. **ēð**, OHG. **eid**, *oath*; and similarly **þaírh**, *through*; **þaúrnus**, *thorn*; **þiuþ**, *good*; **brōþar**, *brother*; **aírþa**, *earth*; **fraþjan**, *to understand*; **waírþan**, *to become*; **qaþ**, *he said*; **warþ**, *he became*.

d, đ

§ **172.** Germanic **d**, which only occurred initially and after **n**, remained in Gothic (§ **132**), as **dags**, O.Icel. **dagr**, OE. **dæg**, OS. **dag**, OHG. **tag**, *day*; Goth. OE. OS. **bindan**, OHG. **bintan**, *to bind*; and similarly **diups**, *deep*; **driusan**, *to fall*; **daúhtar**, *daughter*; **dēþs**, *deed*; **handus**, *hand*; **hund**, *hundred*.

§ **173.** **đ** became **d** after voiced consonants, as **waúrd**, O.Icel. **orð**, OE. OS. **word**, OHG. **wort**, *word*; **haldan**, O.Icel. **halda**, OE. **healdan**, OS. **haldan**, OHG. **haltan**, *to hold*; and similarly **alds**, *age, generation*; **gards**, *house*; **gazds**, *goad*; **huzd**, *treasure*.

đ became **þ** after vowels both finally and before final **-s**; hence the frequent interchange between **đ** (written **d**) and

þ in inflexion, as inf. **beidan,** *to abide, await;* **ana-biudan,** *to command;* **bidjan,** *to pray,* beside pret. sing. **báiþ, -báuþ, baþ;** gen. sing. **gōdis, háubidis, nasidis,** beside nom. sing. **gōþs,** *good,* **háubiþ,** *head,* **nasiþs** (pp.), *saved.*

Note.—In occasional forms like **bad, -báud, gōds, gōd,** beside the regular forms **baþ, -báuþ, gōþs, gōþ,** the **d** had been transferred from forms where it was regular.

Medial **đ** (written d) remained after vowels, as **fadar,** *father;* **beidan,** *to abide, await;* **fidwōr,** *four;* **midjis,** *middle;* **fadrein,** *paternity, parents.* See § **133.**

Sibilants.

s

§ **174.** Germanic **s** remained in Gothic, as **slēpan,** OE. **slǣpan,** OS. **slāpan,** OHG. **slāfan,** *to sleep;* **wisan,** O.Icel. **vesa,** OE. OS. OHG. **wesan,** *to be;* **hūs** (in **gud-hūs,** *house of God*), O.Icel. OE. OS. OHG. **hūs,** *house;* and similarly **sandjan,** *to send;* **sibun,** *seven;* **sitan,** *to sit;* **ganisan,** *to become whole;* **lisan,** *to gather;* **aúhsa,** *ox;* **hals,** *neck;* **was,** *I was.*

z

§ **175. z** only occurred medially and finally in prim. Germanic (§§ **137, 141**). Medial **z,** which became **r** in the other Germanic languages, generally remained in Gothic, as **huzd,** OE. OS. **hord,** OHG. **hort,** *treasure;* **máiza,** OE. **māra,** OS. **mēra,** OHG. **mēro,** *more, greater;* and similarly **azgō,** *ash, cinder;* **razda,** *speech;* **mizdō,** *pay, reward;* **alþiza,** *older;* **hazjan,** *to praise;* **talzjan,** *to instruct.*

Note.—In the forms of strong verbs, medial **z** was supplanted by **s** through the levelling out of the **s**-forms, e. g. **kusum, kusans** for ***kuzum, *kuzans,** after the analogy of **kiusan, káus,** &c., see § **137.**

z was also supplanted by **s** in several weak verbs, which in

some cases was due to the influence of the corresponding strong verbs, as **nasjan**, for ***nazjan**, after the analogy of **nisan**, cp. OE. **nerian**, OHG. **nerien**, *to save*; **ur-ráisjan**, *to raise up*, sv. **ur-reisan**, *to arise*, cp. OE. **rǣran**, *to raise*; **láisjan**, cp. OE. **lǣran**, OHG. **lēren**, *to teach*; **wasjan**, *to clothe*, cp. OE. **werian**, OHG. **werien**, *to wear*, see § 137 note.

Germanic final **-z** became **-s** in Gothic, as gen. **diuz-is**, **riqiz-is**, but nom. **dius**, *wild beast*; **riqis**, *darkness*; nom. sing. **dags**, from ***đazaz**, *day*; **gasts** from ***ʒastiz**, *guest*; nom. pl. **dagōs** from ***đaʒōz**; **gasteis** from ***ʒastīz**; nom. sing. **akrs** from ***akraz**, *field*; **nimis** from ***nimiz(i)**, *thou takest.* This **-s** was dropped when it came to stand after an original **s** through the loss of a vowel, as **waírs** from ***wirs(i)s** older ***wirsiz** (av.), *worse*, cp. adj. **waírsiza**, *worse*; nom. **drus** (gen. **drusis**) from ***drusiz**, *fall*; **láus**, *empty*, but gen. **láusis**; **freihals**, *freedom*, but gen. **freihalsis**.

Final **-s** (**-z**) was dropped after a short vowel + consonantal **r**, cp. nom. sing. **waír**, *man*; **baúr**, *son*; **anþar**, *second*; **unsar**, *our*, &c., beside nom. sing. **dags**, *day*; **gasts**, *guest*; **akrs**, *field*; **swērs**, *honoured*; **skeirs**, *clear*; gen. **brōþrs**, *of a brother*, &c.

Final **-(i)z** also disappeared in the dat. pl. (originally instrumental) ending of nouns, adjectives and pronouns, if we are right in assuming that the ending was originally **-mis** = prim. Germanic **-miz**, as in **dagam**, **gibōm**, **gastim**, **brōþrum**, **blindáim**, **þáim**. But the original ending may have been simply **-mi**. And similarly in the first pers. pl. of the pres. indic. which originally ended in **-mes**, **-mos** = prim. Germanic **-miz**, **-maz** (§ 287).

NOTE.—1. The **z**, in such forms as **riqiz**, *darkness*; **mimz**, *flesh*, *meat*, beside the regular forms **riqis**, **mims**, was due to the levelling out of the stem-form of the oblique cases.

2. Final **-z** remained when protected by a particle, cp. e.g. **wileiz-u?** *wilt thou?*; **hvaz-uh**, *each*, *every*; **iz-ei** (rel. pr.), *who*;

uz·uh (prep.), *whether from*; beside **wileis**, *thou wilt*; **ƕas?** *who?*; **is**, *he*; **us**, *out, from.*

3. The prep. **us** became **ur** before r in compounds, as **ur·reisan**, *to arise*; **ur·rinnan**, *to go out.* The s in **us·** was sometimes dropped in compounds before **st**, as **u·standan** = **us·standan**, *to stand up*, cp. also **di·skritnan**, beside **dis·skritnan**, *to be rent in twain.*

ACCIDENCE

CHAPTER X

DECLENSION OF NOUNS

§ **176.** Gothic nouns have two numbers—singular and plural; three genders—masculine, feminine, and neuter, as in the other Old Germanic languages, from which the gender of nouns in Gothic does not materially differ; four cases—Nominative, Accusative, Genitive, and Dative. The Vocative is mostly like the Nominative, but in the singular of some classes of nouns it regularly fell together with the Accusative, see §§ **87–8**.

Note.—It should be noted that what is called the dat. sing. in Gothic is originally the instrumental in the **a**-stems (§ **179**) and masc. **i**-stems (§ **196**); locative in the fem. **i**- (§ **198**), **u**- (§ **202**), and all consonant-stems (§§ **207–22**); and the dat. only in the **ō**-stems (§ **190**).

§ **177.** In Gothic, as in the oldest periods of the other Germanic languages, nouns are divided into two great classes, according as the *stem* originally ended in a vowel or consonant, cp. the similar division of nouns in Sanskrit, Latin and Greek. Nouns, whose stems originally ended in a vowel, belong to the vocalic or so-called Strong Declension. Those, whose stems end in **-n**, belong to the Weak Declension. All other consonantal stems are in this grammar put together under the general heading of 'Minor Declensions'.

The learner, who wishes to compare the Gothic case-endings with the corresponding forms of Latin, Greek, &c.,

will find it useful to master Chapter V before attempting to do so, because what has already been stated there will not, as a rule, be repeated in the chapters on the Accidence.

A. The Vocalic or Strong Declension.

1. The a-declension.

§ **178.** The **a**-declension comprises masculine and neuter nouns only, and corresponds to the Latin and Greek **o**-declension (Gr. masc. -ος, neut. -ον, Lat. **-us**, **-um**), for which reason it is sometimes called the **o**-declension. The **a**-declension is divided into pure **a**-stems, **ja**-stems, and **wa**-stems.

a. Pure a-stems.

§ **179.** **Masculines.**

Sing.

Nom.	**dags**, *day*	**hláifs**, *loaf, bread*
Acc. Voc.	**dag**	**hláif**
Gen.	**dagis**	**hláibis**
Dat.	**daga**	**hláiba**

Plur.

Nom.	**dagōs**	**hláibōs**
Acc.	**dagans**	**hláibans**
Gen.	**dagē**	**hláibē**
Dat.	**dagam**	**hláibam**

Note.—1. On the interchange of **f** (**hláifs**, **hláif**) and **b** (**hláibis**, &c.), see § **161**.

2. On nom. forms like **waír**, *man*, **freihals**, *freedom*, gen. **waíris**, **freihalsis**, see § **175**.

The prim. Germanic forms of **dags** were: Sing. nom. ***đaȝaz**, acc. ***đaȝan**, voc. ***đaȝ(e)**, gen. ***đaȝesa** (with pronominal ending, § **265**), dat. ***đaȝai**, Indg. ***dhoghōĭ** (cp. Gr. θεῷ, *to a god*), instr. ***đaȝē**, **-ō**; Pl. nom. ***đaȝōz**, acc.

*đaʒanz, gen. *đaʒō̃n (cp. Gr. θεῶν, *of gods*), dat. *đaʒomiz. From what has been said in Chapter V on the vowels of unaccented syllables, it will be seen that all the forms of the sing. and plural, except the dat. sing. and gen. pl., are regularly developed from the corresponding prim. Germ. forms. **daga** is the old instrumental used for the dative. The **-ē** in **dagē**, which presupposes a prim. Germ. ending **-ǣ̃n** (§ 87, 1), has never been satisfactorily explained. The gen. in OE. O.Icel. **daga**, OS. **dago**, OHG. **tago** regularly goes back to ***đaʒō̃n** which would have become ***dagō** in Gothic, cp. **gibō** (§ 191).

§ 180. Like **dags** are declined a great many Gothic masculine nouns, e. g. **áiþs** (gen. **áiþis**), *oath*; **asts**, *bough, twig*; **akrs**, *field*; **bagms**, *tree*; **fisks**, *fish*; **fugls**, *bird, fowl*; **hunds**, *dog, hound*; **himins**, *heaven*; **ligrs**, *bed, couch*; **máiþms**, *gift*; **maúrgins**, *morning*; **stáins**, *stone*; **sitls**, *seat*; **skalks**, *servant*; **þiudans**, *king*; **wigs**, *way*; **winds**, *wind*; **wulfs**, *wolf*. Like **hláifs** is declined **láufs**, *leaf*.

§ 181. **Neuters.**

SING.

Nom. Voc. Acc.	**waúrd**, *word*	**háubiþ**, *head*
Gen.	**waúrdis**	**háubidis**
Dat.	**waúrda**	**háubida**

PLUR.

Nom. Voc. Acc.	**waúrda**	**háubida**
Gen.	**waúrdē**	**háubidē**
Dat.	**waúrdam**	**háubidam**

The neuters only differed from the masculines in the nom. voc. sing. and nom. acc. plural, the prim. Germ. forms of which were ***worđan**, ***worđō** (§ 62). These regularly became **waúrd**, **waúrda** in Gothic.

NOTE.—On the interchange of **þ** (**háubiþ**) and **d** (**háubidis**, &c.) see § 173.

§ **182.** Like **waúrd** are declined a great many Gothic neuter nouns, e. g. **agis** (gen. **agisis**), *fear*; **akran**, *fruit*; **awistr**, *sheepfold*; **barn**, *child*; **blōþ** (gen. **blōþis**), *blood*; **dius** (gen. **diuzis**), *wild beast*; **daúr**, *door*; **eisarn**, *iron*; **gras** (gen. **grasis**), *grass*; **haúrn**, *horn*; **huzd**, *treasure*; **jēr**, *year*; **juk**, *yoke*; **kaúrn**, *corn*; **láun**, *pay, reward*; **leik**, *body, flesh*; **maúrþr**, *murder*; **riqis** (gen. **riqizis**), *darkness*; **silubr**, *silver*; **skip**, *ship*; **tagl**, *hair*; **tagr**, *tear*. Like **háubiþ** are declined **liuhaþ**, *light*; **witōþ**, *law*.

b. ja-stems.

§ **183.** Apart from the **-j-** it is necessary in this class of nouns to distinguish between (1) nouns which have a short stem-syllable or a long open stem-syllable and (2) those which have a long closed stem-syllable or when the stem (apart from any prefix) is of more than one syllable. In the former case the gen. sing. regularly ends in **-jis** and in the latter in **-eis**, see §§ **153, 157**. This distinction was preserved in the masculines, but in the neuters the original difference was almost entirely obliterated in favour of nouns belonging to (1). The old and the new forms exist side by side in a few words, as gen. **andbahteis, gawaírþeis**, beside **andbahtjis, gawaírþjis**. Cp. § **153** note.

§ **184.** Masculines.

	SING.	
Nom.	**harjis**, *army*	**haírdeis**, *herdsman*
Acc. Voc.	**hari**	**haírdi**
Gen.	**harjis**	**haírdeis**
Dat.	**harja**	**haírdja**
	PLUR.	
Nom.	**harjōs**	**haírdjōs**
Acc.	**harjans**	**haírdjans**
Gen.	**harjē**	**haírdjē**
Dat.	**harjam**	**haírdjam**

The prim. Germ. forms of **harjis** were: Sing. nom. ***χarjaz**, acc. ***χarjan**, voc. ***χarj(e)**, gen. ***χarjesa** (with pronominal ending), dat. ***χarjē, -ō** (originally instr.); Pl. nom. ***χarjōz**, acc. ***χarjans**, gen. **χarjō̃n**, dat. ***χarjomiz**. All the forms of the sing. except the nom., and all forms of the pl. except the gen., are regularly developed from the corresponding prim. Germ. forms. ***χarjaz** became ***haris** (cp. § **155**) and then the **-j-** in the cases where it was regular was extended to the nom. On **harjē**, see § **179**.

The prim. Germ. forms of **haírdeis** were: Sing. nom. ***χirđijaz**, acc. ***χirđijan**, voc. ***χirđij(e)**, gen. ***χirđijesa**, dat. ***χirđijē, -ō**; Pl. nom. ***χirđijōz**, acc. ***χirđijanz**, gen. ***χirđijō̃n**, dat. ***χirđijomiz**. In the nom. acc. voc. sing. the **-ij-** became **ī** after the loss of **a, -(e), -an**, then the **ī** (written **ei**) being protected by a consonant remained in the nom., but became shortened in the acc. and voc. (but see § **154**). In the gen. sing. **-ije-** became **-iji-** and then the **j** disappeared between vowels; whence **haírdeis**. After the **-ij-** had become **-j-** in the dat. sing. and all forms of the pl. the further development of these case endings was the same as that of **harjis** (§ **157**).

§ **185**. Like **harjis** are declined **andastaþjis**, *adversary*; **niþjis**, *kinsman*. Like **haírdeis** are declined **andeis**, *end*; **asneis**, *servant*; **ƕáiteis**, *wheat*; **lēkeis**, *physician*; **ragineis**, *counsellor*; **sipōneis**, *disciple*; **faúra-maþleis**, *ruler, prince*; **bōkareis**, *scribe*; **láisareis**, *teacher*; **mōtareis**, *toll-taker*.

§ **186**. Neuters.

	Sing.	Plur.
Nom. Acc. Voc.	**kuni**, *race*	**kunja**
Gen.	**kunjis**	**kunjē**
Dat.	**kunja**	**kunjam**

The nom. acc. sing. and pl. regularly go back to prim. Germ. ***kunjan**, ***kunjō**.

§ **187.** Like **kuni** are declined **badi,** *bed*; **fraþi,** *understanding*; **nati,** *net*; **wadi,** *pledge*; **gawi** (gen. **gáujis,** § **150**), *region, district*; **hawi** (dat. **háuja**), *hay*; **taui** (gen. **tōjis,** § **81**), *deed, work*; **andbahti,** *service*; **arbi,** *heritage*; **garūni,** *counsel*; **gawaírþi,** *peace*; **kunþi,** *knowledge*; **reiki,** *power*; **þiubi,** *theft*; **ufar-mēli,** *superscription*; **faírguni,** *mountain*; **fastubni,** *observance*; **waldufni,** *power.* See § **183.**

c. wa-stems.

§ **188.** Masculines.

	SING.	PLUR.
Nom.	**þius,** *servant*	**þiwōs**
Acc.	**þiu**	**þiwans**
Gen.	**þiwis**	**þiwē**
Dat.	**þiwa**	**þiwam**

NOTE.—Of the masculine wa-stems there are only traces extant, viz. the nom. and gen. pl. of ***þius** (§ **150**), and the nom. sing. **snáiws,** *snow*, the acc. sing. of which would be **snáiw,** gen. **snáiwis,** see § **149,** (**3**).

§ **189.** Neuters.

	SING.	PLUR.
Nom. Acc. Voc.	**kniu,** *knee*	**kniwa**
Gen.	**kniwis**	**kniwē**
Dat.	**kniwa**	**kniwam**

NOTE.—1. Only plural forms of **kniu** are extant. Like **kniu** is also declined **triu,** *wood* (§ **150**).

2. **fráiw,** *seed*; **gáidw** (OE. **gād**), *want, lack*; **hláiw,** *grave*; **lēw,** *occasion*; **waúrstw,** *work*, retain the w in the nom. acc. sing., see § **149,** (**3**), and are declined like **waúrd.**

2. THE Ō-DECLENSION.

§ **190.** The ō-declension contains feminine nouns only, and corresponds to the Latin and Greek ā-declension, for

which reason it is sometimes called the **ā**-declension. It is divided into pure **ō**-stems, **jō**-stems, and **wō**-stems. The **wō**-stems and also the **jō**-stems with a short radical syllable are declined exactly like the pure **ō**-stems. The remaining **jō**-stems are also declined like the pure **ō**-stems, except that the nom. sing. ends in **-i**.

§ **191**. a. Pure ō-stems.

	Sing.	Plur.
Nom. Acc.	**giba**, *gift*	**gibōs**
Gen.	**gibōs**	**gibō**
Dat.	**gibái**	**gibōm**

The prim. Germ. forms of **giba** were: Sing. nom. ***ʒeƀō**; acc. ***ʒeƀōn** (cp. Gr. χώρᾱν, *land*), gen. ***ʒeƀōz**, dat. ***ʒeƀai** older ***ʒeƀōĭ** (= Indg. **-āĭ**, cp. Gr. θεᾷ, *to a goddess*); Pl. nom. acc. ***ʒeƀōz**, gen. ***ʒeƀōn**, dat. ***ʒeƀōmiz**, from which the corresponding Gothic forms are regularly developed.

§ **192**. Like **giba** are declined a very large number of feminine nouns, as **aƕa**, *river*; **aírþa**, *earth*; **bida**, *request*; **bōka**, *letter*; **bōta**, *advantage*; **kara**, *care*; **fēra**, *country, region*; **graba**, *ditch*; **haírda**, *herd*; **ƕeila**, *time*; **karkara**, *prison*; **láiba**, *remnant*; **mōta**, *custom-house*; **mulda**, *dust*; **nēþla**, *needle*; **rūna**, *mystery*; **razda**, *language*; **sáiwala**, *soul*; **saúrga**, *sorrow*; **stibna**, *voice*; **staua**, *judgment*; **þiuda**, *people*; **wamba**, *womb*.

Wō-stems—**bandwa**, *sign, token*; **fijaþwa** (**fiaþwa**), *hatred*; **frijaþwa** (**friaþwa**), *love*; **nidwa**, *rust*; **triggwa**, *covenant*.

jō-stems—with a short radical syllable—**brakja**, *strife*; **halja**, *hell*; **ludja**, *face*; **plapja**, *street*; **sibja**, *relationship*; **sunja**, *truth*; **wrakja**, *persecution*. The nom. sing. had its **-a** either from the pure **ō**-stems or else it was the acc. used for the old nominative. See § **193**.

§ 193. b. jō-stems.

	Sing.	Plur.
Nom.	**bandi**, *band*	**bandjōs**
Acc.	**bandja**	**bandjōs**
Gen.	**bandjōs**	**bandjō**
Dat.	**bandjái**	**bandjōm**

Excepting the nom. sing. the prim. Germ. case endings were the same as those of the pure **ō**-stems. The nom. sing. was ***bandī**, which regularly became **bandi** in Gothic.

§ 194. Like **bandi** are declined **jō**-stems which have a long stem-syllable, and those whose stems are polysyllabic, as **frijōndi**, *friend*; **fráistubni**, *temptation*; **háiþi**, *field*; **háiti**, *command*; **mawi** (gen. **máujōs**, § 150), *maiden*; **þiudangardi**, *kingdom*; **þiwi** (gen. **þiujōs**, § 150), *maid-servant*; **þūsundi**, *thousand*; **wasti**, *clothing*; **wundufni**, *wound*.

3. The i-declension.

§ 195. The **i**-declension contains only masculine and feminine nouns, and corresponds to the Lat. and Gr. **i**-declension (nom. Lat. **-is**, Gr. -ις, acc. **-im**, -ιν). In the parent language the masc. and fem. **i**-stems were declined alike. In Gothic the nom. acc. voc. sing. regularly fell together with the **a**-declension (§ 179), which was the reason why the gen. and dat. sing. and probably also the gen. pl. of the masc. nouns were re-formed after the analogy of the **a**-declension.

§ 196. a. Masculines.

	Sing.	Plur.
Nom.	**gasts**, *guest*	**gasteis**
Voc.	**gast**	
Acc.	**gast**	**gastins**
Gen.	**gastis**	**gastē**
Dat.	**gasta**	**gastim**

On the pl. forms see § 198.

NOTE.—1. On nom. forms like **drus**, *fall*, **baúr**, *child*, *son*, gen. **drusis**, **baúris**, see § **175**. On the nom. sing. **náus**, *corpse*, beside nom. pl. **naweis**, see § **150**.

2. The endings of the whole of the singular and of the gen. plural being the same as those of the a-declension, it can only be decided by aid of comparison with the other Germanic languages, whether a noun, whose pl. nom. dat. or acc. is not extant, belongs to this or to the a-declension. Thus the mutated vowel in OE. cyme, *coming*; dryre, *fall*, shows that Goth. qums, **drus** belong to the i-declension.

§ **197**. Like **gasts** are declined **arms**, *arm*; **balgs**, *wine-skin*; **barms**, *bosom*, *lap*; **brūþfaþs** (gen. **-fadis**, § **173**), *bridegroom*; **gards**, *house*; **hups**, *hip*; **láists**, *track*; **mats**, *meat*; **muns**, *thought*; **saggws**, *song*; **sáiws**, *sea*; **sáuþs** (gen. **sáudis**, § **173**), *sacrifice*; **staþs** (gen. **stadis**, § **173**), *place*; **striks**, *stroke*; **þlaúhs**, *flight*.

§ **198**. b. **Feminines.**

	SING.	PLUR.
Nom.	**ansts**, *favour*	**ansteis**
Voc.	**anst**	
Acc.	**anst**	**anstins**
Gen.	**anstáis**	**anstē**
Dat.	**anstái**	**anstim**

The prim. Germ. forms of **ansts** were: Sing. nom. ***anstiz**, acc. ***anstin**, voc. ***ansti**, gen. ***anstaiz** (= Indg. **-eĩs**, **-oĩs**), dat. ***anstēi** (originally the loc. ending); Pl. nom. ***anstīz** (older **-ijiz** = Indg. **-ejes**, cp. Skr. **tráyas**, Gr. τρεῖς from *τρέ(*j*)ες, *three*); acc. ***anstinz**, gen. ***ansti(j)ōn**, dat. ***anstimiz**, from which the Gothic forms are regularly developed except the gen. pl. which was formed direct from **anst-** + the gen. pl. ending **-ē**, see §§ **87**, **179**.

NOTE.—On forms like nom. **usstass**, gen. **usstassáis**, *resurrection*, see § **175**.

§ **199**. Like **ansts** are declined a great many feminine nouns, as **áihts**, *property*; **arbáiþs** (gen. **arbáidáis**), *labour*;

asans, *harvest*; **anabūsns** (**anabusns**?), *command*; **andahafts**, *answer*; **dáils**, *portion*; **dēþs** (gen. **dēdáis**), *deed*; **fadreins**, *family*; **fahēþs** (gen. **fahēdáis**), *joy*; **fralusts**, *loss*; **frawaúrhts**, *sin*; **gabaúrþs**, *birth*; **gahugds**, *thought*; **gakusts**, *test*; **gamunds**, *remembrance*; **ganists**, *salvation*; **gaqumþs**, *assembly*; **garuns**, *market-place*; **gaskafts**, *creation*; **gataúrþs**, *destruction*; **haúrds**, *door*; **lists**, *craftiness*; **missadēþs** (**-dēds**), *misdeed*; **magaþs**, *maid*; **mahts**, *power*; **manasēþs** (gen. **-sēdáis**), *world*; **mikildūþs**, *greatness*; **náuþs**, *need*; **qēns**, *woman*; **saúhts**, *sickness*; **siuns**, *sight*; **slaúhts**, *slaughter*; **sōkns**, *search*; **táikns**, *token*; **þaúrfts**, *need*; **urrists**, *resurrection*; **wēns**, *hope*; **waúrts**, *root*; **wrōhs**, *accusation*.

NOTE.—**háims**, *village*, is declined like **ansts** in the singular, but like **giba** (§ 191) in the plural.

§ **200.** In the same manner are also declined the abstract nouns formed from weak verbs of the second and third conjugation; as **laþōns**, *invitation*, inf. **laþōn**, *to invite*; **mitōns**, *a thought*, inf. **mitōn**, *to think over*; **salbōns**, *ointment*, inf. **salbōn**, *to anoint*; **sunjōns**, *a verifying*, inf. **sunjōn**, *to verify*; **bauáins**, *dwelling*, inf. **bauan**, *to inhabit*; **libáins**, *life*, inf. **liban**, *to live*; **þuláins**, *sufferance*, inf. **þulan**, *to suffer*. Abstract nouns formed from weak verbs of the first conjugation are also declined in the same manner except that the nom. and gen. plural are like those of the **ō**-declension (§ 191), thus **láiseins**, *doctrine*, gen. **láiseináis**, but nom. gen. pl. **láiseinōs**, **láiseinō**; other examples are **galáubeins**, *faith*, inf. **galáubjan**, *to believe*; **dáupeins**, *baptism*, inf. **dáupjan**, *to baptize*; **naseins**, *salvation*, inf. **nasjan**, *to save*. See § 153 note.

4. The u-declension.

§ **201.** The **u**-declension comprises masculine, feminine and neuter nouns, and corresponds to the Lat. and Gr.

u-declension (nom. masc. and fem. Lat. -us, Gr. -υς, acc. -um, -υν; neut. nom. acc. -ū, -u, -υ).

§ 202. a. **Masculines and Feminines.**

SING.

Nom.	**sunus** (masc.), *son*	**handus** (fem.), *hand*
Voc. Acc.	**sunu**	**handu**
Gen.	**sunáus**	**handáus**
Dat.	**sunáu**	**handáu**

PLUR.

Nom.	**sunjus**	**handjus**
Acc.	**sununs**	**handuns**
Gen.	**suniwē**	**handiwē**
Dat.	**sunum**	**handum**

NOTE.—The above are the regular endings, but in a few instances the singular **áu-** and **u**-endings have been confused by later scribes, e. g. nom. **sunáus** beside **sunus**, dat. **sunu** beside **sunáu**, voc. **sunáu** (frequently) beside **sunu**.

The prim. Germ. forms of **sunus** were: Sing. nom. ***sunuz**, acc. ***sunun**, voc. ***sunu** and ***sunau** (= Indg. **-ou**, cp. Lith. sūnaũ), gen. ***sunauz** (= Indg. **-eũs**, **oũs**, cp. Lith. sūnaũs), dat. ***sunēu** (originally loc.); Pl. nom. ***suniwiz** (= Indg. **-ewes**, cp. Gr. Ionic πήχεες from *πήχεϝες, *fore-arms*); acc. ***sununz**, gen. ***suniwō̃n** (= Indg. **-ewō̃m**, cp. Gr. πήχεων from *πήχεϝων), dat. ***sunumiz**, from which the Gothic forms are all regularly developed except the **-ē** in the gen. plural, see § **179**. The fluctuation between **sunu** and **sunáu** in the voc. sing. may be due to the old double forms. In the nom. pl. ***suniwiz** became ***suniuz** and then **sunjus** (§ **150** note).

§ **203**. Similarly are declined the following masculine nouns and a few others: **áirus**, *messenger*; **asilus**, *ass*; **dáuþus**, *death*; **fairhvus**, *world*; **fōtus**, *foot*; **hūhrus**, *hunger*; **haírus**, *sword*; **hliftus**, *thief*; **ibnassus**, *evenness*; **kustus**, *test*; **liþus**, *limb*; **luftus**, *air*; **lustus**, *desire*; **magus**,

boy; **sakkus**, *sackcloth*; **sidus**, *custom*; **skadus**, *shadow*; **skildus**, *shield*; **tunþus**, *tooth*; **þaúrnus**, *thorn*; **þiudinassus**, *kingdom*; **wiþrus**, *lamb*; **wulþus**, *glory*; **wintrus**, *winter*.

§ **204.** Besides **handus** also the three feminine nouns **asilus**, *she-ass*; **kinnus**, *cheek*; **waddjus**, *wall*.

b. Neuters.

§ **205.** Of the neuter **u**-stems only a few traces are extant in Gothic. No plural forms occur.

Nom. Acc. **faíhu**, *cattle*
Gen. **faíháus**
Dat. **faíháu**

Note.—The gen. **faíháus** does not occur, but it can be inferred from **filáus**, the adverbial gen. of **filu**, *much*. **gáiru** (nom. sing.), *goad*, and **sihu** (acc. sing.), *victory*, occur only once, and as glosses; the latter is probably miswritten for **sigu**, which would then presuppose a masc. form ***sigus** = OHG. **sigu**, otherwise we should expect **saíhu** (§ **69**). The acc. form **leiþu**, *strong drink*, probably also belongs here, since it is neuter in all the other old Germanic languages.

The nom. acc. ended in the parent language in **-u** which regularly remained in Gothic (§ **88**).

B. Weak Declension (n-stems).

§ **206.** In the parent language the nom. sing. ended partly in **-ēn**, **-ōn**, and partly in **-ē**, **-ō**. The reason for this difference is unknown. The various Indg. languages generalized one or other of the two forms in prehistoric times, as in Gr. nom. ποιμήν, *shepherd*; ἡγεμών, *leader*; acc. ποιμένα, ἡγεμόνα, beside nom. Skr. **rā́jā**, *king*; Lat. **homo**, *man*; **sermo**, *discourse*; acc. **rā́jānam**, **hominem**, **sermōnem**. In prim. Germanic the two forms existed side by side, as in Goth. **hana** from **-ēn**, **-ōn** (§ **87**, (1)), beside **tuggō**, **haírtō** from **-ō** (§ **89**). In Goth. the **-ō** became

restricted to the feminine and neuter, whereas in the West Germanic languages it became restricted to the masculine, as OE. **guma**, OS. **gumo**, OHG. **gomo**, *man*, from **-ō̃**, beside OE. **tunge**, OS. **tunga**, OHG. **zunga**, *tongue*; OE. **ēage**, OS. **ōga**, OHG. **ouga**, *eye*, from **-ōn**.

In the inflected forms the stem-endings had originally the following phases of ablaut: acc. sing. and nom. pl. **-on-**, loc. sing. **-en-**, gen. dat. sing. and acc. gen. pl. consonantal **-n-**, dat. and loc. pl. vocalic **-n-**. These distinctions were not faithfully preserved in the historic period of any of the Indg. languages. Owing to levelling out in various directions the different stem-endings were extended to cases to which they did not originally belong. Thus in Gothic the **-an-** in the nom. pl. **hanans** from prim. Germ. ***χananiz** was extended to the gen. The old form is still found in **ab-n-ē**, *of fathers*; **aúhs-n-ē**, *of oxen*; **man-n-ē**, *of men*. In **tuggō** the **ō** of the nom. sing. was extended to the other cases. And similarly in OE. the **-an-** of the acc. sing. of **guma**, *man*; **tunge**, *tongue*, was extended to the gen. and dat., so that all three cases became the same: **guman**, **tungan**.

The masc. and fem. **n**-stems were originally declined alike, as in Latin, Greek and Sanskrit, but already in the prehistoric period of the Germanic languages they became differentiated in some of the cases by partly generalizing one or other of the forms. Thus, as we have seen above, the nom. sing. originally ended in **-ō̃** or **-ōn** in both genders, Gothic restricted **-ō̃** to the feminine and **-ōn** to the masculine, but in the West Germanic languages the reverse took place. In the feminine Gothic O.Icel. OS. and OHG. levelled out the original long vowel of the nom. sing. into the oblique cases, whereas OE. had the same forms as the masculine except in the nom. sing. **tunge** from prim. Germanic **-ōn**.

From a morphological point of view the **n**-stems should

be divided into -an, -jan, and -wan stems, but in Gothic as in the other Germanic languages all three classes were declined alike.

§ 207. **a. Masculines.**

	Sing.	Plur.
Nom.	**hana**, *cock*	**hanans**
Acc.	**hanan**	**hanans**
Gen.	**hanins**	**hananē**
Dat.	**hanin**	**hanam**

The prim. Germanic forms of **hana** were: Sing. nom. ***χanēn** or **-ōn** (cp. Gr. ποιμήν, *shepherd*; ἡγεμών, *leader*), acc. ***χananun** (cp. Gr. ἡγεμόνα), gen. ***χanenaz** or ***χaniniz** (cp. Gr. ποιμένος), dat. (originally loc.) ***χanini** (cp. Gr. ποιμένι); Pl. nom. ***χananiz** (cp. Gr. ἡγεμόνες), acc. ***χananunz** older ***χannunz** (cp. Gr. ἡγεμόνας, κύνας = Indg. ***kun-ns** (§§ 53–4), *dogs*), gen. ***χannō̃n** (cp. Goth. **aúhsn-ē**, OE. **oxn-a**, *of oxen*, Gr. κυν-ῶν, *of dogs*), dat. ***χanunmiz**. The Gothic cases of the sing. and the nom. pl. are regularly developed from the corresponding prim. Germanic forms. The acc. pl. **hanans** is the nom. used for the accusative. ***χannō̃n** would have become ***hannō**; **hananē** had the second **-an-** from the nom. pl., and the **-ē** is of the same unknown origin as in **dagē** (§ 179). The dat. pl. was formed direct from **han-** + **am**, the ending of the **a**-stems.

§ **208.** Like **hana** are declined a great number of weak masculines; as **aha**, *mind*; **ahma**, *spirit*; **atta**, *father*; **brunna**, *well, spring*; **blōma**, *flower*; **fana**, *bit of cloth*; **galga**, *cross, gallows*; **gajuka**, *companion*; **garda**, *fold*; **gataúra**, *tear, rent*; **guma**, *man*; **hiuhma**, *crowd*; **hliuma**, *hearing*; **liuta**, *hypocrite*; **lukarnastaþa**, *candlestick*; **magula**, *little boy*; **malma**, *sand*; **mēna**, *moon*; **nōta**, *stern of a ship*; **nuta**, *fisherman*; **skula**, *debtor*; **smakka**, *fig*; **snaga**, *garment*; **swaíhra**, *father-in-law*; **staua**, *judge*; **weiha**, *priest*.

arbi-numja, *heir*; **arbja**, *heir*; **baúrgja**, *citizen*; **bandja**, *prisoner*; **faúra-gaggja**, *governor*; **fiskja**, *fisher*; **fráuja**, *master*; **gasinþja**, *companion*; **gudja**, *priest*; **haúrnja**, *horn-blower*; **nēhvundja**, *neighbour*; **swiglja**, *piper*; **timrja**, *carpenter*; **wardja**, *guard*; **wilja**, *will*. See § **153** note.

gawaúrstwa, *fellow-worker*; **skuggwa**, *mirror*; **sparwa**, *sparrow*.

Note.—**aba**, *man*, has in the gen. pl. **abnē**, dat. pl. **abnam**; and **aúhsa**, *ox*, has in the gen. pl. **aúhsnē**. See § **206**.

§ **209.**	Sing.	Plur.
Nom.	**manna**, *man*	**mans, mannans**
Acc.	**mannan**	**mans, mannans**
Gen.	**mans**	**mannē**
Dat.	**mann**	**mannam**

manna generalized the weak stem-form **man-n-** which originally belonged only to the gen. dat. sing. and to all forms of the pl. except the nom. (§ **206**), cp. the similar levelling in Latin in **caro**, *flesh*, acc. **carnem**, gen. **carnis**, dat. **carnī**, nom. pl. **carnēs**, beside **homo**, *man*, **hominem**, **hominis**, **hominī**, nom. pl. **hominēs**. Sing. nom. **manna** for ***mana**; acc. **mannan** for ***manan**; gen. **mans** from ***man-n-iz**, for ***manins**, dat. **mann** from ***manni**, for ***manin**; Pl. nom. **mannans** for ***manans** from ***mananiz**, **mans** from ***man-n-iz**, gen. **mannē** like **aúhsnē** (§ **206**), dat. **mannam** formed like **han-am** (§ **207**). The acc. pl. is the nom. used for the accusative. In the gen. sing. and nom. acc. pl. the **-nnz** was simplified to **-ns** after the loss of the **-i-** (§ **158** note).

§ **210.** b. **Feminines.**

	Sing.	
Nom.	**tuggō**, *tongue*	**managei**, *multitude*
Acc.	**tuggōn**	**managein**
Gen.	**tuggōns**	**manageins**
Dat.	**tuggōn**	**managein**

PLUR.

Nom. Acc.	**tuggōns**	**manageins**
Gen.	**tuggōnō**	**manageinō**
Dat.	**tuggōm**	**manageim**

The fem. **n**-stems were originally declined like the masculine. As has been pointed out in § **206** the **-ō** of the nom. **tuggō** was levelled out into the oblique cases just as in Lat. **sermo,** *discourse*, acc. **sermōnem,** gen. **sermōnis,** dat. **sermōnī,** abl. **sermōne;** Pl. nom. acc. **sermōnēs,** gen. **sermōnum,** dat. abl. **sermōnibus.** The **-ō** in the gen. pl. regularly goes back to prim. Germanic **-ō̃n** (§ **87,** (1)). The dat. pl. was formed direct from **tugg-** + **ōm,** the ending of the **ō**-stems (§ **191**).

The **īn**-stems had **-īn-** in all forms of the sing. and pl. already in prim. Germanic, as Sing. nom. ***managīn,** acc. ***managīnun;** gen. ***managīnaz,** or **-iz,** dat. ***managīni;** Pl. nom. ***managīniz,** acc. ***managīnunz,** gen. ***managīnō̃n,** dat. ***managīnmiz,** from which the Gothic forms, except the nom. sing. and acc. dat. plural, were regularly developed. The regular nom. sing. would be ***managi** (§ **87,** (1)). **managei** was a new formation with **-ei** from the oblique cases. The acc. pl. **manageins** is the nom. used for the accusative (cp. § **207**). The dat. pl. **manageim** was a new formation similar to **hanam, tuggōm.** On the origin of this declension, see Brugmann's Grundriss, vol. II (second ed.), pp. 312–18.

§ **211.** Like **tuggō** are declined a large number of nouns, as **aglō,** *anguish*; **azgō,** *ash*; **brinnō,** *fever*; **driusō,** *slope*; **fullō,** *fulness*; **gajukō,** *parable*; **kalbō,** *calf*; **mawilō,** *young maiden*; **mizdō,** *reward*; **qinō,** *woman*; **staírnō,** *star*; **swaíhrō,** *mother-in-law*; **þāhō,** *clay*; **þeihvō,** *thunder*.

arbjō, *heiress*; **brunjō,** *breast-plate*; **gatimrjō,** *building*; **hēþjō,** *chamber*; **niþjō,** *female cousin*; **raþjō,** *account*; **sakjō,** *strife*.

gatwō, *street*; **ūhtwō,** *early morn*; **wahtwō,** *watch*.

§ 212. Like **managei** are declined a large number of nouns, most of which are formed from adjectives, as **agláitei**, *lasciviousness*; **áiþei**, *mother*; **áudagei**, *blessedness*; **báitrei**, *bitterness*; **balþei**, *boldness*; **baírhtei**, *brightness*; **bleiþei**, *mercy*; **diupei**, *depth*; **drugkanei**, *drunkenness*; **frōdei**, *understanding*; **gagudei**, *piety*; **garaíhtei**, *righteousness*; **háuhhaírtei**, *pride*; **hlūtrei**, *purity*; **kilþei**, *womb*; **liutei**, *deceit*; **marei**, *sea*; **mikilei**, *greatness*; **þramstei**, *locust*; **þaúrstei**, *thirst*.

§ 213. **c. Neuters.**

	Sing.	Plur.
Nom. Acc.	**haírtō**, *heart*	**haírtōna**
Gen.	**haírtins**	**haírtanē**
Dat.	**haírtin**	**haírtam**

The neuter **n**-stems had originally the same endings as the masc. and fem. except in the acc. sing. and nom. acc. plural. Nom. acc. sing. **haírtō** from *χertō̃ (§ 206). The nom. acc. pl. had **-ōnə** in the Indg. parent language. This was changed in prim. Germanic into **-ōnō** with **-ō** from the neut. **a**-stems (§ 181). **-ōnō** regularly became **-ōna** in Gothic. The dat. pl. **haírtam** was formed in the same manner as **hanam** (§ 207).

§ 214. Like **haírtō** are declined the following nouns:— **áugō**, *eye*; **áusō**, *ear*; **áugadaúrō**, *window*; **barnilō**, *little child*; **kaúrnō**, *corn*; **sigljō**, *seal*; **þaírkō**, *hole*.

Note.—**watō**, *water*, has in the dat. pl. **watnam**, and **namō**, *name*, has in the nom. acc. pl. **namna**; other plural cases of these two words are not extant.

C. Minor Declensions.

§ 215. **1. Stems in -r.**

	Sing.	Plur.
Nom.	**brōþar**, *brother*	**brōþrjus**
Acc.	**brōþar**	**brōþruns**
Gen.	**brōþrs**	**brōþrē**
Dat.	**brōþr**	**brōþrum**

In the parent language the words for *father, mother* and *daughter* had in the sing. nom. **-tēr**, acc. loc. **-ter-**, voc. **-ter**, gen. dat. **-tr-** (with consonantal **r**), Pl. nom. **-ter-**, acc. **-tr-** (with consonantal **r**), dat. loc. **-tr-** (with vocalic **r**), cp. § **206**. The word for *brother* had sing. nom. **-tōr** or **-tēr**, and the word for *sister* **-ōr** (see § **147**) with short **-or-** or loss of **-o-** in the other cases just as in **-tēr**, **-ter-**, **-tr-**. In Goth. **-e-**, **-o-** regularly became **-a-** before the following **-r-** (cp. §§ **39** note, **106**). The prim. Germ. forms of **brōþar** were: Sing. nom. ***brōþōr**, or **-ēr** (cp. Gr. Dor. φρᾱ́τωρ, φρᾱ́τηρ, *member of a clan*, πατήρ, *father*), acc. ***brōþarun**, or **-erun** (cp. φρᾱ́τορα, φρᾱ́τερα), voc. ***brōþar**, or **-er** (cp. φρᾱ́τορ, φρᾱ́τερ), gen. ***brōþraz**, or **-iz** (cp. πατρός, Lat. **patris**), dat. ***brōþri** (cp. πατρί); Pl. nom. ***brōþariz**, or **-iriz** (cp. φρᾱ́τορες, πατέρες), acc. ***brōþrunz**, gen. ***brōþrōn** (cp. πατρῶν), dat. ***brōþrumiz**; from which all the Gothic forms are regularly developed except the nom. sing. and the nom. and gen. plural. The nom. sing. is the acc. or voc. used for the nominative. The ending **-ōr**, **-ēr** would not have become **-ar** in Gothic, see § **89** note. The nom. pl. was formed after the analogy of **sunjus** (§ **202**) owing to the acc. and dat. pl. regularly falling together in both declensions. On the **-ē** in **brōþrē** see § **179**.

§ **216**. In the same manner are declined:—**daúhtar**, *daughter*; **swistar** (§ **147**), *sister*. The word **fadar**, *father*, only occurs once, and that in the voc. or nom. sing. ***mōdar**, *mother*, does not occur at all, instead of which **áiþei** (§ **212**) is used.

2. Stems in -nd.

§ **217**. The nouns of this declension are old present participles, like Lat. **ferēns**, *bearing*, gen. **ferentis**, and originally had the same case endings as the other consonantal stems. But in Gothic as in the other Germanic languages they underwent various new formations. The

nom. sing. was a new formation with **-d-** from the inflected forms, cp. Lat. **ferēns** from ***ferenss** older ***ferents** (§ **138**); acc. **frijōnd** from ***frijōndun,** dat. **frijōnd** from ***frijōndi;** nom. pl. **frijōnds** from ***frijōndiz,** which was also used for the accusative. The gen. sing. and gen. dat. pl. were formed after the analogy of the **a**-stems (§ **179**). For the declension of the present participles in Gothic, see § **239**.

	Sing.	Plur.
Nom.	**frijōnds,** *friend*	**frijōnds**
Voc. Acc.	**frijōnd**	**frijōnds**
Gen.	**frijōndis**	**frijōndē**
Dat.	**frijōnd**	**frijōndam**

§ **218.** In like manner are inflected the extant forms of **allwaldands,** *the Almighty*; **bisitands,** *neighbour*; **dáupjands,** *baptizer*; **fráujinōnds,** *ruler*; **fijands,** *enemy*; **fraweitands,** *avenger*; **gibands,** *giver*; **mērjands,** *proclaimer*; **midumōnds,** *mediator*; **nasjands,** *saviour*; **talzjands,** *teacher.*

3. Masculines.

§ **219.** Of the masculines belonging here we have only traces, as sing. nom. **mēnōþs,** *month,* gen. **mēnōþs** (or **mēnōþis** ?), dat. **mēnōþ,** pl. nom. acc. **mēnōþs,** dat. **mēnōþum;** sing. nom. **reiks,** *ruler,* gen. **reikis,** dat. **reik,** pl. nom. acc. **reiks,** gen. **reikē,** dat. **reikam;** sing. nom. **weitwōds,** *witness,* acc. **weitwōd,** pl. nom. **weitwōds,** gen. **weitwōdē.**

§ **220.**

4. Feminines.

	Sing.	Plur.
Nom.	**baúrgs,** *city*	**baúrgs**
Acc.	**baúrg**	**baúrgs**
Gen.	**baúrgs**	**baúrgē**
Dat.	**baúrg**	**baúrgim**

The prim. Germ. forms of **baúrgs** were: Sing. nom. ***þurχs** (§ 138), acc. ***þurȝun**, gen. ***þurȝaz** or **-iz**, dat. ***þurȝi**; Pl. nom. ***þurȝiz**, acc. ***þurȝunz**, gen. ***þurȝōn**, dat. ***þurȝumiz**, from which are regularly developed the gen. dat. sing. and nom. plural (but see § 169). Nom. sing. **baúrgs** for ***baúrhs** with **g** from the other cases. The acc. pl. is the nom. used for the accusative. The acc. sing. and gen. and dat. pl. were formed after the analogy of the **i**-stems (§ 198). The regular forms would have been ***baúrgu**, ***baúrgō**, ***baúrgum**.

§ **221**. In the same manner are declined:—**alhs**, *temple*; **brusts**, *breast*; **dulþs**, *feast*; **miluks**, *milk*; **mitaþs** (gen. **mitads**), *measure*; **nahts**, *night*, but dat. pl. **nahtam**, formed after the analogy of **dagam** (§ 179); **spaúrds**, *racecourse*; **waíhts**, *thing*.

Note.—**dulþs** and **waíhts** are also declined according to the i-declension (§ 198).

5. Neuters.

§ **222**. Sing. nom. acc. **fōn**, *fire*, gen. **funins**, dat. **funin**. No plural forms occur.

CHAPTER XI

ADJECTIVES

The Declension of Adjectives.

§ **223**. In the parent Indg. language nouns and adjectives were declined alike without any distinction in endings, as in Latin, Greek, and Sanskrit. What is called the uninflected form of adjectives in the Germanic languages is a remnant of the time when nouns and adjectives were declined alike. But already in Indo-Germanic the pronominal adjectives had partly nominal and partly pronominal endings as in Sanskrit. In prim. Germanic the

endings of the pronominal adjectives were extended to all adjectives. These remarks apply to what is called in the Germanic languages the strong declension of adjectives.

The so-called weak declension of adjectives is a special Germanic formation by means of the suffixes **-en-**, **-on-**, which were originally used to form nomina agentis, and attributive nouns, as Lat. **edō** (gen. **edōnis**), *glutton*, Goth. **staua**, *judge*, **wardja**, *guard*, *watchman*, gen. **stauins**, **wardjins**; Lat. adjectives **catus**, *sly*, *cunning*, **rūfus**, *red*, *red-haired*, **silus**, *pug-nosed*, beside the proper names **Catō** (gen. **Catōnis**), lit. *the sly one*, **Rufō**, *the red-haired man*, **Silō**, *the pug-nosed man*; and similarly in Gothic **blinds**, *blind*, **liuts**, *hypocritical*, *deceitful*, **weihs**, *holy*, beside **blinda**, *blind man*, **liuta**, *hypocrite*, **weiha**, *priest*, lit. *holy one*. Such nouns came to be used attributively at an early period, and then later as adjectives. And already in prim. Germanic this weak declension became the rule when the adjective followed the definite article, as **ahma sa weiha**, lit. *ghost the holy one*; OE. **Wulfmǣr se geonga**, *Wulfmǣr the Young*, OHG. **Ludowīg ther snello**, *Ludwig the Brave*, cp. NHG. **Karl der Grosse**. At a later period, but still in prim. Germanic, the two kinds of adjectives—strong and weak—became differentiated in use. When the one and when the other form was used in Gothic is a question of syntax (§ 430). It should be noted that there were also adjectival **n**-stems in the parent Indg. language, but that they did not have vocalic stems beside them as is the case in the Germanic languages.

§ **224.** In Gothic the adjectives are declined as strong or weak (§ 430). They have three genders and the same cases as nouns.

A. The Strong Declension.

§ **225.** The strong declension contains **a**-stems, **i**-stems, and **u**-stems. The case endings are partly nominal and

partly pronominal, the latter are printed in italics. The nominal endings have already been explained in the vocalic declension of nouns. The pronominal endings will be explained in § **265**.

a-stems.

§ **226.** The **a**-stems are sub-divided into pure **a**-stems, **ja**-stems, and **wa**-stems. The nominal endings of the pure **a**-stems for the three genders are the same as those of **dags** (§ **179**), **waúrd** (§ **181**), **giba** (§ **191**).

Pure a-stems.

	Masc.	Neut.	Fem.
		SING.	
Nom.	**blinds,** ***blind***	**blind, blind*ata***	**blinda**
Acc.	**blind*ana***	**blind, blind*ata***	**blinda**
Gen.	**blindis**	**blindis**	**blind*áizōs***
Dat.	**blind*amma***	**blind*amma***	**blindái**
		PLUR.	
Nom.	**blind*ái***	**blinda**	**blindōs**
Acc.	**blindans**	**blinda**	**blindōs**
Gen.	**blind*áizē***	**blind*áizē***	**blind*áizō***
Dat.	**blind*áim***	**blind*áim***	**blind*áim***

NOTE.—On adjectives like **láus**, *empty* (gen. **láusis**); **gaqiss**, *consenting* (gen. **gaqissis**), see § **175**; **gōþs** (gen. **gōdis**), *good*, see § **173**; **liufs** (gen. **liubis**), *dear*, see § **161**.

§ **227.** Like **blinds** are declined by far the greater majority of Gothic adjectives. Examples are **áiweins**, *eternal*; **aírþeins**, *earthly*; **alls**, *all*; **arms**, *poor*; **áudags**, *blessed*; **baírhts**, *bright*; **báitrs**, *bitter*; **barnisks**, *childish*; **diups**, *deep*; **dumbs**, *dumb*; **dwals**, *foolish*; **fagrs**, *beautiful*; **frōþs** (gen. **frōdis**), *wise*; **fulgins**, *hidden*; **fulls**, *full*; **galeiks**, *like*; **gáurs**, *sad*; **gōþs** (gen. **gōdis**), *good*; **grēdags**, *hungry*; **gulþeins**, *golden*; **háils**, *whole*; **halts**, *lame*; **handugs**, *wise*; **hlūtrs**, *pure*; **hulþs**, *gracious*; **ibns**, *even*;

endings of the pronominal adjectives were extended to all adjectives. These remarks apply to what is called in the Germanic languages the strong declension of adjectives.

The so-called weak declension of adjectives is a special Germanic formation by means of the suffixes **-en-**, **-on-**, which were originally used to form nomina agentis, and attributive nouns, as Lat. **edō** (gen. **edōnis**), *glutton*, Goth. **staua**, *judge*, **wardja**, *guard*, *watchman*, gen. **stauins**, **wardjins**; Lat. adjectives **catus**, *sly*, *cunning*, **rūfus**, *red*, *red-haired*, **silus**, *pug-nosed*, beside the proper names **Catō** (gen. **Catōnis**), lit. *the sly one*, **Rufō**, *the red-haired man*, **Silō**, *the pug-nosed man*; and similarly in Gothic **blinds**, *blind*, **liuts**, *hypocritical*, *deceitful*, **weihs**, *holy*, beside **blinda**, *blind man*, **liuta**, *hypocrite*, **weiha**, *priest*, lit. *holy one*. Such nouns came to be used attributively at an early period, and then later as adjectives. And already in prim. Germanic this weak declension became the rule when the adjective followed the definite article, as **ahma sa weiha**, lit. *ghost the holy one*; OE. **Wulfmǣr se geonga**, *Wulfmǣr the Young*, OHG. **Ludowīg ther snello**, *Ludwig the Brave*, cp. NHG. **Karl der Grosse**. At a later period, but still in prim. Germanic, the two kinds of adjectives—strong and weak—became differentiated in use. When the one and when the other form was used in Gothic is a question of syntax (§ 430). It should be noted that there were also adjectival **n**-stems in the parent Indg. language, but that they did not have vocalic stems beside them as is the case in the Germanic languages.

§ **224.** In Gothic the adjectives are declined as strong or weak (§ 430). They have three genders and the same cases as nouns.

A. The Strong Declension.

§ **225.** The strong declension contains **a**-stems, **i**-stems, and **u**-stems. The case endings are partly nominal and

partly pronominal, the latter are printed in italics. The nominal endings have already been explained in the vocalic declension of nouns. The pronominal endings will be explained in § **265**.

a-stems.

§ **226**. The **a**-stems are sub-divided into pure **a**-stems, **ja**-stems, and **wa**-stems. The nominal endings of the pure **a**-stems for the three genders are the same as those of **dags** (§ **179**), **waúrd** (§ **181**), **giba** (§ **191**).

Pure a-stems.

	Masc.	*Neut.*	*Fem.*
		SING.	
Nom.	**blinds,** ***blind***	**blind, blind*ata***	**blinda**
Acc.	**blind*ana***	**blind, blind*ata***	**blinda**
Gen.	**blindis**	**blindis**	**blind*áizōs***
Dat.	**blind*amma***	**blind*amma***	**blindái**
		PLUR.	
Nom.	**blind*ái***	**blinda**	**blindōs**
Acc.	**blindans**	**blinda**	**blindōs**
Gen.	**blind*áizē***	**blind*áizē***	**blind*áizō***
Dat.	**blind*áim***	**blind*áim***	**blind*áim***

NOTE.—On adjectives like **láus**, *empty* (gen. **láusis**); **gaqiss**, *consenting* (gen. **gaqissis**), see § **175**; **gōþs** (gen. **gōdis**), *good*, see § **173**; **liufs** (gen. **liubis**), *dear*, see § **161**.

§ **227**. Like **blinds** are declined by far the greater majority of Gothic adjectives. Examples are **áiweins**, *eternal*; **aírþeins**, *earthly*; **alls**, *all*; **arms**, *poor*; **áudags**, *blessed*; **baírhts**, *bright*; **báitrs**, *bitter*; **barnisks**, *childish*; **diups**, *deep*; **dumbs**, *dumb*; **dwals**, *foolish*; **fagrs**, *beautiful*; **frōþs** (gen. **frōdis**), *wise*; **fulgins**, *hidden*; **fulls**, *full*; **galeiks**, *like*; **gáurs**, *sad*; **gōþs** (gen. **gōdis**), *good*; **grēdags**, *hungry*; **gulþeins**, *golden*; **háils**, *whole*; **halts**, *lame*; **handugs**, *wise*; **hlūtrs**, *pure*; **hulþs**, *gracious*; **ibns**, *even*;

juggs, *young*; kalds, *cold*; laggs, *long*; lats, *slothful*; leitils, *little*; liufs (gen. liubis), *dear*; mahts, *possible*; mahteigs, *mighty*; manags, *much*; mikils, *great*; mōdags, *angry*; raíhts, *right*; saþs (gen. sadis), *full*; sineigs, *old*; siuks, *sick*; smals, *small*; snutrs, *wise*; swarts, *black*; swērs, *honoured*; swinþs, *strong*; tils, *fit*; ubils, *evil*; unweis, *unlearned*; waírþs, *worthy*; weihs, *holy*.

ja-stems.

§ **228**. The **ja**-stems are divided into two classes like the corresponding declension of nouns (§ **183**): (1) **ja**-stems with a short radical syllable, and those whose stems end in a vowel; (2) **ja**-stems with a long stem-syllable. The latter only differ from the former in the singular. The nominal endings of (1) are the same as those of **harjis** (§ **184**), **kuni** (§ **186**), **giba** (§ **191**); and of (2) **haírdeis** (§ **184**), **kuni** (§ **186**), **bandi** (§ **193**).

	Sing.		
	Masc.	*Neut.*	*Fem.*
Nom.	midjis, *middle*	midi, midj*ata*	midja
Acc.	midj*ana*	midi, midj*ata*	midja
Gen.	midjis	midjis	midj*áizōs*
Dat.	midj*amma*	midj*amma*	midjái
	Plur.		
	Masc.	*Neut.*	*Fem.*
Nom.	midj*ái*	midja	midjōs
Acc.	midjans	midja	midjōs
Gen.	midj*áizē*	midj*áizē*	midj*áizō*
Dat.	midj*áim*	midj*áim*	midj*áim*

§ **229**. Like **midjis** are declined **aljis**, *other*; **gawiljis**, *willing*; **sunjis**, *true*; **unsibjis**, *lawless*; **fullatōjis**, *perfect*; **niujis**, *new*; **ubiltōjis**, *evil-doing*. **Frija-**, *free*, has in the nom. sing. masc. **freis** (§ **153**).

§ **230.**

		Sing.	
	Masc.	*Neut.*	*Fem.*
Nom.	**wilþeis**, *wild*	**wilþi, wilþj***ata*	**wilþi**
Acc.	**wilþj***ana*	**wilþi, wilþj***ata*	**wilþja**
Gen.	**wilþeis**	**wilþeis** (or **-jis** ?)	**wilþj***áizōs*
Dat.	**wilþj***amma*	**wilþj***amma*	**wilþjái**

Note.—The gen. sing. of an adjective belonging to this class is not extant.

§ **231.** Like **wilþeis** are declined **aírzeis**, *astray*; **alþeis**, *old*; **faírneis**, *old*; **wōþeis**, *sweet*.

wa-stems.

§ **232.** The **wa**-stems are declined like the pure **a**-stems. Only a very few adjectives of this class are extant in Gothic: **triggws**, *true*; **lasiws**, *weak*, the regular form of which would be ***lasius** (§ **150**), occurs once only, and that in the nom. sing. masc. The nom. singular forms ***qius**, *alive*, pl. **qiwái**; ***fáus**, *little*, pl. **fawái**; ***usskáus**, *vigilant*, pl. **usskawái**, do not occur. See §§ **149**, **150**.

i-stems.

§ **233.** With the exception of the nom. sing. all genders, the acc. sing. neut., and the gen. sing. masc. and neut., all the forms went over into the **ja**-declension with the same endings as **midjis** (§ **228**). Nom. sing. **hráins** like **gasts** (§ **196**), **ansts** (§ **198**); gen. sing. **hráinis** like **gastis**; nom. acc. sing. neut. **hráin** from prim. Germ. ***χraini**, cp. OE. **bryce** (neut.) from ***bruki**, *brittle*; Gr. ἴδρι, *skilful*. The gen. sing. fem. of an adjective of this class is not extant; nor is the **-ata** form of the nom. acc. sing. neuter.

	Masc.	*Neut.*	*Fem.*
	SING.		
Nom.	**hráins**, *clean*	**hráin**	**hráins**
Acc.	**hráinj***ana*	**hráin**	**hráinja**
Gen.	**hráinis**	**hráinis**	***hráinj***áizōs*
Dat.	**hráinj***amma*	**hráinj***amma*	**hráinjái**
	PLUR.		
Nom.	**hráinj***ái*	**hráinja**	**hráinjōs**
Acc.	**hráinjans**	**hráinja**	**hráinjōs**
Gen.	**hráinj***áizē*	**hráinj***áizē*	**hráinj***áizō*
Dat.	**hráinj***áim*	**hráinj***áim*	**hráinj***áim*

§ **234.** Like **hráins** are declined **analáugns**, *hidden*; **anasiuns**, *visible*; **andanēms**, *pleasant*; **áuþs**, *desert*; **brūks**, *useful*; **gafáurs**, *well-behaved*; **gamáins**, *common*; **sēls**, *kind*; **skáuns**, *beautiful*; **skeirs**, *clear*; **suts** (? **sūts**), *sweet*; and a few others.

u-stems.

§ **235.** The **u**-forms appear only in the nom. sing. of all genders and in the acc. sing. neut. and are like **sunus** (§ **202**), **faíhu** (§ **205**). The gen. and dat. sing. of all genders are wanting. The ending of the gen. sing. masc. and neut. would probably be **-áus**; cp. the adverbial gen. **filáus** (§ **205** note). The nom. acc. neut. pl. are also wanting. All the other extant cases have passed over into the **ja**-declension.

	Masc.	*Neut.*	*Fem.*
	SING.		
Nom.	**hardus**, *hard*	**hardu**, **hardj***ata*	**hardus**
Acc.	**hardj***ana*	**hardu**, **hardj***ata*	**hardja**
Gen.	***hardáus**	***hardáus**	***hardj***áizōs*
Dat.	***hardj***amma*	***hardj***amma*	***hardjái**

		Plur.	
Nom.	hardj*ái*	*hardja	hardjōs
Acc.	hardjans	*hardja	hardjōs
Gen.	hardj*áizē*	hardj*áizē*	hardj*áizō*
Dat.	hardj*áim*	hardj*áim*	hardj*áim*

§ **236.** Like **hardus** are declined the following adjectives:—**aggwus,** *narrow*; **aglus,** *difficult*; **hnasqus,** *soft*; **kaúrus,** *heavy*; **láushandus,** *empty-handed*; **manwus,** *ready*; **qaírrus,** *gentle*; **seiþus,** *late*; **tulgus,** *steadfast*; **twalibwintrus,** *twelve years old*; **þaúrsus,** *withered*; **þlaqus,** *soft*.

B. Weak Declension.

§ **237.** The weak declension of adjectives agrees exactly with that of the three nouns **hana** (§ **207**), **haírtō** (§ **213**), and **tuggō** (§ **210**).

	Sing.		
	Masc.	*Neut.*	*Fem.*
Nom.	**blinda,** *blind*	**blindō**	**blindō**
Acc.	**blindan**	**blindō**	**blindōn**
Gen.	**blindins**	**blindins**	**blindōns**
Dat.	**blindin**	**blindin**	**blindōn**

	Plur.		
Nom.	**blindans**	**blindōna**	**blindōns**
Acc.	**blindans**	**blindōna**	**blindōns**
Gen.	**blindanē**	**blindanē**	**blindōnō**
Dat.	**blindam**	**blindam**	**blindōm**

§ **238.** In the same manner are declined the weak forms of the **ja**-stems. See § **153** note. The **i**- and **u**-stems are also thus declined, but have the endings **-ja, -jō, -jō** in the nom. sing. like the **ja**-stems, thus :—

ja-stems.

SING.

	Masc.	Neut.	Fem.
Nom.	**niuja**, *new*	**niujō**	**niujō**
Acc.	**niujan**	**niujō**	**niujōn**
	&c.	&c.	&c.

SING.

Nom.	**wilþja**, *wild*	**wilþjō**	**wilþjō**
Acc.	**wilþjan**	**wilþjō**	**wilþjōn**
	&c.	&c.	&c.

i-stems.

SING.

	Masc.	Neut.	Fem.
Nom.	**hráinja**, *clean*	**hráinjō**	**hráinjō**
Acc.	**hráinjan**	**hráinjō**	**hráinjōn**
	&c.	&c.	&c.

u-stems.

SING.

	Masc.	Neut.	Fem.
Nom.	**hardja**, *hard*	**hardjō**	**hardjō**
Acc.	**hardjan**	**hardjō**	**hardjōn**
	&c.	&c.	&c.

C. Declension of Participles.

§ **239.** In the parent language the stem of the present participle ended in **-nt**, as in Lat. **ferent-**, Gr. φέροντ-, *bearing*. The masc. and neut. were originally declined like consonant stems (§ 217), and the fem. like **bandi** (§ 193). This original distinction was not preserved either in Gothic or the West Germanic languages. In Gothic the present participle came to have only weak forms except in the masc. nom. sing. **nimands** (§ 217) beside **nimanda**.

In other respects it is always declined weak like the three nouns **hana** (§ 207), **haírtō** (§ 213), **managei** (§ 210). The reason why the fem. is declined like **managei** and not like **tuggō** is owing to the fact that the original ending of the nom. was **-ī** (§§ 193, 210). In the West Germanic languages the masc. and neut. went over into the **ja**-declension after the analogy of the feminine, and then the pres. participle came to be declined like an ordinary adjective according to both the strong and the weak declension.

SING.

	Masc.	*Neut.*	*Fem.*
Nom.	**nimands, nimanda,** *taking*	**nimandō**	**nimandei**
Acc.	**nimandan**	**nimandō**	**nimandein**
Gen.	**nimandins**	**nimandins**	**nimandeins**
Dat.	**nimandin**	**nimandin**	**nimandein**

PLUR.

Nom.	**nimandans**	**nimandōna**	**nimandeins**
Acc.	**nimandans**	**nimandōna**	**nimandeins**
Gen.	**nimandanē**	**nimandanē**	**nimandeinō**
Dat.	**nimandam**	**nimandam**	**nimandeim**

§ **240.** The past participle has both the strong and the weak declension. In the former case it is declined like **blinds** (§ 226), and in the latter like **blinda** (§ 237).

§ **241.** **Strong.**

SING.

	Masc.	*Neut.*	*Fem.*
Nom.	**numans,** *taken*	**numan, numanata**	**numana**
Acc.	**numanana**	**numan, numanata**	**numana**
	&c.	&c.	&c.

In the same manner are declined the past participles of weak verbs, as **nasiþs**, *saved*, acc. **nasidana**; **salbōþs**, *anointed*, acc. **salbōdana**, &c. On the interchange of **þ** and **d** see § **173**.

§ **242.** **Weak.**

SING.

	Masc.	*Neut.*	*Fem.*
Nom.	**numana**	**numanō**	**numanō**
	nasida	**nasidō**	**nasidō**
Acc.	**numanan**	**numanō**	**numanōn**
	nasidan	**nasidō**	**nasidōn**
	&c.	&c.	&c.

D. THE COMPARISON OF ADJECTIVES.

1. The Comparative Degree.

§ **243.** The Indg. parent language had several suffixes by means of which the comparative degree was formed. But in the individual branches of the parent language one of the suffixes generally became more productive than the rest, and in the course of time came to be the principal one from which the comparative was formed, the other suffixes only being preserved in isolated forms. The only Indg. comparative suffix which remained productive in the Germanic languages is **-is-**, which became **-iz-** (=Goth. **-iz-**, OHG. **-ir-**, OE. **-r-**) in prim. Germanic by Verner's law (§ **136**). To this suffix was added in prim. Germanic, or probably in the pre-Germanic period, the formative suffix **-en-**, **-on-**, as in Gr. ἡδίων from *σϝᾱδίσων, gen. ἡδίονος = Goth. **sūtiza**, gen. **sūtizins**, OHG. **suoȥiro**, gen. **suoȥiren**, OE. **swētra**, *sweeter*, gen. **swētran**. This explains why the comparative is declined weak in the oldest periods of the Germanic languages. In Gothic it is declined like the present participle (§ **239**), except that the nom. sing. masc. is always weak. Beside the suffix **-iz-** there was also in prim. Germanic a suffix **-ōz-** (Goth. **-ōz-**, OHG. **-ōr-**, OE. **-r-**) which did not exist in Indo-Germanic. This suffix is a special Germanic new formation, and arose from the comparative of adverbs whose positive originally ended in

-ō̃ = Indg. ablative ending -ō̃d (§ 89). And then at a later period it became extended to adjectives. In Gothic the **ja**-stems, **i**-stems, and **u**-stems take the suffix **-iz-**; pure **a**-stems sometimes take the one, sometimes the other suffix, thus:—

Positive.	Comparative.
manags, *great*	**managiza**
juggs, *young*	**jūhiza** (§§ 62, 137)
swinþs, *strong*	**swinþōza**
alþeis, *old*	**alþiza**
sūts, *sweet*	**sūtiza**
hardus, *hard*	**hardiza**

2. The Superlative Degree.

§ **244.** The superlative, like the comparative degree, was formed in the Indg. parent language by means of several suffixes. But in the individual branches of the parent language one of the suffixes generally became more productive than the rest, and in the course of time came to be the principal one from which the superlative degree was formed, the other suffixes only being preserved in isolated forms. The only superlative suffix which remained productive in the Germanic languages is **-to-** in the combination **-isto-**, formed by adding the original superlative suffix **-to-** to the comparative suffix **-is-**, as in Sanskrit and Greek, as Gr. ἥδιστος = Goth. **sūtists**, OHG. **suoȥisto**, OE. **swētest(a)**, *sweetest*. The simple superlative suffix **-to-** has been preserved in Gr., Lat., and the Germanic languages in the formation of the ordinal numerals, as Gr. ἕκτος, Lat. **sextus**, Goth. **saíhsta**, OHG. **sehsto**, OE. **siexta**, *sixth*. The Germanic suffix **-ōst-** was a new formation like **-ōz-** in the comparative. In Gothic the rule seems to have been that adjectives which had **-iz-** in the comparative had **-ist-** in the superlative, and those

which had **-ōz-** in the comparative had **-ōst-** in the superlative; but there are not sufficient examples of the comparative and superlative of the same adjective extant to enable us to establish the rule with certainty. The superlative has both the strong and weak declension. In the former case it is declined like **blinds** (§ **226**), except that the neut. nom. acc. sing. in **-ata** does not occur, and perhaps was not in use; and in the latter case like **blinda** (§ **237**). Examples of the superlative are **armōsts,** *poorest*; **háuhists,** *highest*; **managists,** *greatest.*

3. Irregular Comparison.

§ **245.** The following adjectives form their comparative and superlative from a different root or stem than the positive:—

Pos.	Comp.	Superl.
gōþs (gen. **gōdis**), *good*	**batiza**	**batists**
leitils, *little*	**minniza**	**minnists**
mikils, *great*	**máiza**	**máists**
sineigs, *old*	wanting	**sinista**
ubils, *evil*	**waírsiza**	wanting

Note.—**sinista** is used as the translation of Gr. πρεσβύτερος, *elder*, **þái sinistans,** *the elders.*

§ **246.** There are six superlative forms ending in **-ma, -tuma, -duma** which were formed from adverbial stems with the Germanic superlative suffixes **-um-, -tum-, -đum-,** cp. Lat. **optimus,** *best*; **intimus** from ***entemos,** *inmost* = Indg. ***en-tmos** with vocalic **m** (§ **53**). On the **-t-** beside **đ** see §§ **128** note 2, **136**. The forms are: **aúhuma,** *higher*; **fruma,** *the former, prior, first*; **innuma,** *the inner, innermost*; **aftuma,** *the following, next, posterus*; **iftuma,** *the following, next*; **hleiduma,** *the left,* which are all declined weak like **hana** (§ **207**), **haírtō** (§ **213**), **managei** (§ **210**). These came to have a comparative meaning in Gothic,

and then to **aúhuma, aftuma,** and **fruma** new superlatives **aúhumists (aúhmists)**, *highest*, **aftumists,** *last, aftermost*, **frumists,** *first*, were formed; and similarly **hindumists,** *hindmost*, **spēdumists,** *last*, from ***hinduma, *spēduma.**

Numerals.

1. Cardinals.

§ **247.** The extant cardinal numerals are:—**áins,** *one*; **twái,** *two*; **þrija** (neut.), *three*; **fidwōr,** *four*; **fimf,** *five*; **saíhs,** *six*; **sibun,** *seven*; **ahtáu,** *eight*; **niun,** *nine*; **taíhun,** *ten*; ***áinlif** (but dat. **áinlibim**), *eleven*; **twalif** (dat. **twalibim**), *twelve*; **fidwōrtaíhun,** *fourteen*; **fimftaíhun,** *fifteen*; **twái tigjus,** *twenty*; ***þreis tigjus** (but acc. **þrins tiguns**), *thirty*; **fidwōr tigjus,** *forty*; **fimf tigjus,** *fifty*; **saíhs tigjus,** *sixty*; **sibuntēhund,** *seventy*; **ahtáutēhund,** *eighty*; **niuntēhund** (gen. **niuntēhundis**), *ninety*; **taíhuntēhund (taíhuntaíhund),** *hundred*; **twa hunda,** *two hundred*; **þrija hunda,** *three hundred*; **fimf hunda,** *five hundred*; **niun hunda,** *nine hundred*; **þūsundi,** *thousand*; **twōs þūsundjōs,** *two thousand*; **·g·** (= ***þreis,** see § **2**) **þūsundjōs,** *three thousand*; **fidwōr þūsundjōs,** *four thousand*; **fimf þūsundjōs,** *five thousand*; and the datives **miþ taíhun þūsundjōm,** *with ten thousand*; **miþ twáim tigum þūsundjō,** *with twenty thousand*. See § **2.**

The final **-n** in **sibun, niun, taíhun** = prim. Germ. ***seƀun,** older **-um,** ***newun** (Indg. ***newn** with vocalic **n**), ***tehun,** older **-um** (§ **87**), was either due to the inflected forms (§ **252**) or else to the influence of the ordinals (§ **253**) as in OS. and OHG. ***áinlif** and **twalif** originally meant something like *(ten and) one left over, (ten and) two left over*, cp. Lithuanian **vënŭlika,** *eleven*, **dvýlika,** *twelve*, &c., where Goth. **-lif** and Lith. **-lika** are from ***liq-,** the weak form of the Indg. root **leiq-,** *to leave*, and are ultimately related to Goth. **leihan,** *to lend*, Gr. λείπω, Lat. **linquō,** *I leave*. The

assimilation of *-lih to -lif first took place in **twalif** because of the preceding labial (§ 134 note), and then, at a later period, the -lif was extended to ***áinlif** (cp. dat. **áinlibim**) for older ***áinlih.** 13 to 19 were formed by the simple ordinals plus **taíhun,** but of these only **fidwōrtaíhun** and **fimftaíhun** are extant.

The decades 20 to 60 were formed in prim. Germanic from the units 2 to 6 and the abstract noun ***teзund**´ = Indg. ***dekmt**´, *decade,* whence the Goth. stem-form **tigu**-which went over into the **u**-declension with a plural **tigjus,** as nom. **twái tigjus,** *twenty,* dat. **twáim tigum.** Prim. Germanic ***teзund**´ is a derivative of prim. Germanic ***teχun**- (= Indg. ***dékm,** Gr. δέκα, Lat. **decem,** Goth. **taíhun**) with change of χ to з by Verner's law (§ 136) and the loss of the final consonants (§ 87). These numerals govern the gen. case. The existing acc. gen. dat. forms are:—acc. **þrins tiguns, fidwōr tiguns, fimf tiguns;** gen. **þrijē tigiwē;** dat. **twáim tigum, saíhs tigum.** The formation of the numerals 70–100 is difficult to explain; for an account of the various explanations hitherto proposed, see Osthoff-Brugmann's *Morphologische Untersuchungen,* v. pp. 11–17. The numerals 200, 300, 500, 900 are formed from the units and the neut. noun **hund** (= Gr. ἑ-κατόν, Lat. **centum**), *hundred,* which is declined like **waúrd** (§ 181). They govern the gen. case. The only existing inflected forms of the oblique cases are: dat. **twáim hundam, fimf hundam; þūsundi** is a fem. noun, declined like **bandi** (§ 193), and governs the gen. case. The examples of the oblique cases are: dat. **fidwōr þūsundjōm, fimf þūsundjōm,** and those given on p. 115.

§ **248.** The first three cardinal numerals are declinable in all cases and genders.

§ **249.** (1) **áins,** neut. **áin, áinata,** fem. **áina,** is always strong and is declined like **blinds** (§ 226). Plural forms meaning *only, alone* also occur.

		Masc.	*Neut.*	*Fem.*
§ **250.** (2)				
	Nom.	**twái**	**twa**	**twōs**
	Acc.	**twans**	**twa**	**twōs**
	Gen.	**twaddjē**	**twaddjē**	—
	Dat.	**twáim**	**twáim**	**twáim**

		Masc.	*Neut.*	*Fem.*
§ **251.** (3)				
	Nom.	***þreis**	**þrija**	***þreis**
	Acc.	**þrins**	**þrija**	**þrins**
	Gen.	**þrijē**	**þrijē**	—
	Dat.	**þrim**	**þrim**	—

§ **252.** The cardinal numerals 4–15 usually remain uninflected; when inflected they follow the **i**-declension (§ **196**), forming their dat. in **-im** and gen. in **-ē**; the existing examples are dat. **fidwōrim, taíhunim, áinlibim, twalibim, fimf taíhunim**; gen. **niunē, twalibē.**

2. **Ordinals.**

§ **253.** The extant ordinals are:—**fruma** (**frumists,** § **246**), *first*; **anþar,** *second*; **þridja,** *third*; **fimfta-,** *fifth*; **saíhsta,** *sixth*; **ahtuda,** *eighth*; **niunda,** *ninth*; **taíhunda,** *tenth*; **fimftataíhunda,** *fifteenth* (dat. **fimftataíhundin**).

þridja (Gr. τρίτος) with weak stem-form from Indg. ***tri-,** the weak form of ***trei-,** *three.* From **þridja** onwards the other ordinals were formed from the cardinals by means of the Indg. superlative suffix **-to-** (§ **244**), the **t** of which regularly remained unshifted in **fimfta-** and **saíhsta** (§ **128** note 2). In other positions the **t** became **þ** by the first sound-shifting (§ **128**), then **þ** became **đ** by Verner's law (§ **136**), which regularly became **d** after **n** (see §§ **172–3**). It is difficult to account for the **-u-** in **ahtuda.**

§ **254. fruma** follows the weak declension, the fem. of which is declined like **managei** (§ **210**). **anþar** is declined strong like **blinds** (§ **226**), except that the nom. acc. neut. never ends in **-ata**; nom. masc. **anþar** (§ **175**), neut. **anþar,**

fem. **anþara.** The remaining ordinals are declined weak like **blinda** (§ 237).

3. Other Numerals.

§ **255.** *Both* is expressed by masc. nom. **bái,** acc. **bans,** dat. **báim,** neut. nom. acc. **ba**; also by masc. nom. **bajōþs,** dat. **bajōþum.**

§ **256.** The only extant simple distributive numeral is **tweihnái,** *two each,* of which the fem. acc. **tweihnōs,** dat. **tweihnáim,** occur. Distributive numerals are expressed by prepositional or pronominal phrases: **bi twans aíþþáu máist þrins,** *by twos or at most by threes*; **ana ƕarjanōh** (§ 275) **fimftiguns,** *by fifties in each* (*company*); **insandida ins twans ƕanzuh** (§ 275), *he sent them forth two and two.*

§ **257.** Multiplicatives are formed by adding the adj. **falþ-** to the cardinals. They are **áinfalþs,** *onefold, simple*; **fidurfalþs,** *fourfold*; **taíhuntaíhundfalþs,** *hundredfold*; **managfalþs,** *manifold.*

Note.—Observe that instead of **fidwōr** we have **fidur-** in compounds; other examples are: **fidurdōgs** (adj.), *space of four days*; **fidurragineis,** *tetrarchate*; cp. OE. **fyðerfēte,** *fourfooted.*

§ **258.** Numeral adverbs in answer to the question, *how often?* are expressed by numerals together with the dat. sing. and pl. of ***sinþs,** *time* (lit. *a going*): **áinamma sinþa,** *once*; **anþaramma sinþa,** *a second time*; **twáim sinþam,** *twice*; **þrim sinþam,** *thrice*; **fimf sinþam,** *five times*; **sibun sinþam,** *seven times*; cp. OE. **ǣne sīða,** *once*; **fīf sīðum,** *five times.*

CHAPTER XII

PRONOUNS

§ **259.** The most difficult chapter in works on comparative grammar is the one dealing with the pronouns. It is impossible to state with any degree of certainty how

many pronouns the parent Indg. language had and what forms they had assumed at the time it became differentiated into the various branches which constitute the Indg. family of languages. The difficulty is rendered still more complicated by the fact that most of the pronouns, especially the personal and demonstrative, must have had accented and unaccented forms existing side by side in the parent language itself; and that one or other of the forms became generalized already in the prehistoric period of the individual branches of the parent language. And then at a later period, but still in prehistoric times, there arose new accented and unaccented forms side by side in the individual branches, as e. g. in prim. Germanic **ek, mek** beside **ik, mik**. The separate Germanic languages generalized one or other of these forms before the beginning of the oldest literary monuments and then new accented beside unaccented forms came into existence again. And similarly during the historic periods of the different languages. Thus, e. g. the OE. for **I** is **ic**, this became in ME. **ich** accented form beside **i** unaccented form, **ich** then disappeared in standard ME. (but it is still preserved in one of the modern dialects of Somersetshire) and **i** came to be used as the accented and unaccented form. At a later period it became **ī** when accented and remained **i** when unaccented. The former has become NE. **I**, and the latter has disappeared from the literary language, but it is still preserved in many northern Engl. dialects, as **i**. In these dialects **i** is regularly used in interrogative and subordinate sentences; the ME. accented form **ī** has become **ai** and is only used in the dialects to express special emphasis, and from it a new unaccented form **a** has been developed which can only be used in making direct assertions. Thus in one and the same dialect (Windhill, Yorks.) we arrive at three forms: **ai, a, i**, which are never mixed up syntactically by genuine native dia-

lect speakers. Something similar to what has happened and still is happening in the modern dialects must also have taken place in the prehistoric and historic periods of all the Indg. languages; hence in the prehistoric forms of the pronouns given below it must not be assumed that they were the only ones existing in prim. Germanic. They are merely given as the nearest ascertainable forms from which the Gothic forms were descended.

§ 260. 1. **Personal.**

FIRST PERSON.

	SING.	DUAL.	PLUR.
Nom.	**ik**, *I*	**wit**	**weis**
Acc.	**mik**	**ugkis**	**uns, unsis**
Gen.	**meina**	***ugkara**	**unsara**
Dat.	**mis**	**ugkis**	**uns, unsis**

SECOND PERSON.

	SING.	DUAL.	PLUR.
Nom.	**þu**, *thou*	***jut**	**jus**
Acc.	**þuk**	**igqis**	**izwis**
Gen.	**þeina**	**igqara**	**izwara**
Dat.	**þus**	**igqis**	**izwis**

THIRD PERSON.

SING.

	Masc.	*Neut.*	*Fem.*
Nom.	**is**, *he*	**ita**, *it*	**si**, *she*
Acc.	**ina**	**ita**	**ija**
Gen.	**is**	**is**	**izōs**
Dat.	**imma**	**imma**	**izái**

PLUR.

Nom.	**eis**	**ija**	***ijōs**
Acc.	**ins**	***ija**	**ijōs**
Gen.	**izē**	***izē**	**izō**
Dat.	**im**	**im**	**im**

§ **261.** In the parent language the nom. was rarely used except to express emphasis (cp. Skr. Lat. and Gr.), because it was sufficiently indicated by the personal endings of the verb. Beside the accented form of each case of the personal pronouns, there also existed one or more unaccented forms just as in many modern dialects, where we often find three or even four forms for the nom. case of each pronoun. It is impossible to determine whether forms like **ik, mik, mis,** and **þu, þuk, þus, jus** represent the original accented or unaccented forms, because prim. Germanic **e** became **i** in Gothic both in accented (§ **66**) and unaccented syllables (§ **107**), and **u, ū** were not distinguished in writing (§ **3**). Forms with medial **-z-** like **izwis, izōs, izē,** &c. represent unaccented forms (§ **136**). The **-k** in **mik, þuk, sik** (§ **262**) goes back to a prim. Germanic emphatic particle ***ke** = Indg. ***ge,** which is found in Gr. pronominal forms like ἐμέγε, *me indeed.* The gen. of the sing., dual and plural of the first and second persons probably represents the nom. acc. neut. pl. of the corresponding possessive pronouns (§ **263**), which came to be used for the gen. of the personal pronouns. The origin of the final **-s** in **mis, þus, sis,** and of the **-is** in **unsis, izwis, ugkis, igqis** is unknown.

Prim. Germanic ***ek** (O.Icel. **ek**, cp. Lat. **ego,** Gr. ἐγώ): ***ik** (OE. **ic,** OS. **ik,** OHG. **ih**); ***mek**: ***mik** (O.Icel. OS. **mik,** OHG. **mih**); ***mes**: ***miz** (OS. **mĭ̄,** OHG. **mir**); ***wīs** (Goth. **weis**): ***wiz** (OS. **wĭ̄,** OHG. **wir**); ***unz** (= OE. OS. **ūs,** OHG. **uns,** Indg. ***n̥s** with vocalic **n,** § **54**), the unaccented form of ***nes** = Skr. **nas,** *us*; ***unsiz** formed from Goth. **uns** + **iz**; Goth. OE. OS. **wi-t,** O.Icel. **vi-t** are unaccented plural forms with the addition of **-t** which is of obscure origin; ***uŋ-kiz** (§ 158) where **uŋ-** = the **un-** in **un-s,** cp. OE. **unc,** OS. **unk.** ***þū** (Lat. **tū,** O.Icel. OE. **þū,** OS. **thū,** OHG. **dū**): ***þu** (Gr. σύ, OE. **þu,** OS. **thu,** OHG. **du**); ***þek** (? OE. **þec**): ***þik** (O.Icel. **þik,** OS. **thik,**

OHG. dih), the Goth. acc. and dat. had u from the nominative; *þes : *þiz (OS. thĭ, OHG. dir); *jūs (Lith. jūs) : *juz, Goth. may represent either form. It is doubtful what were the original forms of **izwis** and **igqis** (OE. inc, OS. ink).

Nom. sing. **is** (Lat. is); **in-a** (O.Lat. im, OS. ina, OHG. in), the final -a from prim. Germanic -ō is originally a preposition governing the acc. case like Skr. á, *up to*, used after accusatives; and similarly in **ita, þata, þana** (§ 265), **ƕana** (§ 273), the -ō is regularly preserved in **ƕanōh** (§ 275), **ƕarjanōh, ƕarjatōh** (§ 275), **þisƕanōh** (§ 276); **it-a** (Lat. id, OS. it, OHG. iz); gen. **is** from Indg. *eso (OHG. OS. is with i from in, iz; ina, it); **imma** from the Indg. instr. *esmē, -ō (OS. OHG. imu, -ō) with the assimilation of -sm- to -mm- after vowels; and similarly in **þamma** (§ 265), **ƕamma** (§ 273), **ƕammēh** (§ 275) where the -ē is regularly preserved. **eis, ins, im** (OS. OHG. im), neut. nom. acc. pl. **ija**, from prim. Germanic *īs, ins, im-, *ijō older *ijā; **izē**, formed from the gen. sing. is + the gen. ending -ē (§§ 87 (1), 179), and similarly OS. OHG. iro with -o from older -ōn. The original Indg. gen. pl. was *eisōm which would have become *eizō in Goth. and *īro in OS. OHG.

*sī (Gr. ῑ, O.Ir. OHG. sī) : *si (Goth. OHG. si); **ija** from *ijōn older *ijām (cp. bandja, § 193); **izōs** from *ezōz older *esās (cp. gibōs, § 191); **izái** = Indg. *esāī (cp. gibái); **ijōs** = Indg. *ijās (cp. bandjōs); **izō**, formed from the iz- in the gen. sing. + the gen. ending -ō, cp. the similar formation of OS. OHG. iro. The regular form would have been *eizō, see above.

§ 262. 2. **Reflexive.**

Acc. **sik**, *oneself*
Gen. **seina**
Dat. **sis**

The reflexive pronoun originally referred to the chief person of the sentence (generally the subject), irrespectively as to whether the subject was the first, second, or third person singular or plural. This usage remained in Sanskrit, but in the Germanic languages the pronouns of the first and second person came to be used reflexively already in prim. Germanic, and then the original reflexive pronoun became restricted to the third person. In Goth. **sik, seina, sis** were used for both numbers and all genders. **sik** from prim. Germ. **se+ke** (§ 261), OHG. **sih**, cp. Gr. ἕ from *σε, Lat. **sē**; **seina** is of the same origin as **meina, þeina** (§ 261); on **sis** see § 261.

3. Possessive.

§ **263.** The possessive pronouns **meins**, *my*; **þeins**, *thy*; ***seins**, *his*, are originally old locatives, Indg. ***mei**, ***tei**, ***sei** with the addition of the nominal suffix **-no-**, whence prim. Germanic masc. nom. ***mīnaz**, ***þīnaz**, ***sīnaz**; fem. nom. ***mīnō**, ***þīnō**, ***sīnō**. Only the acc. gen. dat. sing. and pl. of ***seins** occur. This form of the possessive pronoun is only used when it relates to the subject of its own sentence. When it relates to any word other than the subject of its own sentence, it is expressed by the gen. case of the personal pronoun masc. and neut. sing. **is**, plural **izē**; fem. sing. **izōs**, plural **izō**. The nom. of the third person for both sing. and plural all genders is expressed by the gen. case of the personal pronoun (§ 260). See § 431.

The remaining possessive pronouns were formed from the personal pronouns by means of the Indg. comparative suffix **-ero-**, prim. Germanic **-era-**, as **unsar**, *our*; ***ugkar**, *of us two*; **izwar**, *your*; **igqar**, *of you two*.

§ **264.** The possessive pronouns are declined according to the strong declension like **blinds** (§ 226). The possessive pronouns ending in **-ar** do not have the form in

-ata in the nom. acc. sing. neut. On the nom. sing. masc. **unsar**, &c., see § **175**:—

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	**meins**	**mein, meinata**	**meina**
	unsar	**unsar**	**unsara**
Acc.	**meinana**	**mein, meinata**	**meina**
	unsarana	**unsar**	**unsara**
	seinana	**sein, seinata**	**seina**

4. Demonstrative.

§ **265.** The simple demonstrative **sa, þata, sō** was used both as demonstrative pronoun *this, that*, and as definite article, *the*.

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	**sa**	**þata**	**sō**
Acc.	**þana**	**þata**	**þō**
Gen.	**þis**	**þis**	**þizōs**
Dat.	**þamma**	**þamma**	**þizái**

Plur.

Nom.	**þái**	**þō**	**þōs**
Acc.	**þans**	**þō**	**þōs**
Gen.	**þizē**	**þizē**	**þizō**
Dat.	**þáim**	**þáim**	**þáim**

In the parent Indg. language the nom. sing. masc. and fem. was *so, *sā = Gr. ὁ, ἡ, Goth. **sa, sō**. All the other cases of the sing. and pl. were formed from the stems **te-, to-, toi-; tā-, tai-**, as acc. sing. Gr. τόν, τήν, Lat. **is-tum, is-tam**, Goth. **þan-a, þō**; nom. pl. Gr. τοί, ταί, Lat. **is-tī, is-tae**, Goth. **þái, þōs**.

sa = Skr. sá, Gr. ὁ, OE. sĕ; þan-a (OE. þon-e, OS. then-a, than-a, OHG. den), on the final -a see § 261, cp. Skr. tám, Gr. τόν, Lat. is-tum; þat-a, originally acc. only (§ 261), but in Goth. it came to be used for the nom. also (O.Icel. þat, OE. þæt, OS. that, OHG. daz), cp. Gr. τό, Lat. is-tud = Indg. *tod; þis (OS. thes, OHG. des) = prim. Germ. *þesa, Indg. *teso; þamma (cp. OS. themu, OHG. demu) from Indg. instr. *tosmē, -ō (§ 261), cp. hvammēh (§ 275); þái (OE. þā, OS. thē, OHG. dē), cp. Gr. τοί, Lat. is-tī; þans = Gr. (Cretan dial.) τόνς; nom. acc. neut. þō, cp. Skr. tā́, Lat. is-ta, Indg. *tā; þizē, formed from the gen. sing. þis + the gen. pl. ending -ē (§§ 87 (1), 179), the regular Goth. form would have been *þáizē, which has been preserved in the adjectives as blindáizē (§ 226), the prim. Germanic form was *þaizōn (O.Icel. þeira, OE. þāra), Indg. *toisōm; þáim (cp. O.Icel. þeim, OE. þǣm, OHG. dēm) from prim. Germ. *þaimiz (§ 175) with ai from the nom. plural.

sō = Skr. sā́, Gr. Doric ἅ, Att. Ionic ἡ, O.Icel. sū; þō = Skr. tā́m, Gr. τάν, τήν, Lat. is-tam; þizōs (OS. thera, OHG. dera) from prim. Germanic *þezōs, Indg. *tesās, the ái in adjectival forms like blindáizōs was from the genitive plural; þizái from prim. Germanic *þezōī = Indg. *tesāī; nom. acc. pl. þōs from prim. Germanic *þōs = Skr. tā́s, Lat. is-tās, Indg. *tās; þizō, with þiz- from the gen. sing. + -ō from older -ōn, the ending of the gen. plural. The regular Goth. form would be *þáizō from prim. Germanic *þaizōn, corresponding to an Indg. *toisōm with oi from the masculine. The -áizō has been preserved in adjectival forms like blindáizō (§ 226). The original gen. pl. fem. was *tā́sōm which was preserved in Skr. tā́sām, Gr. (Homer) τάων from *τάσων.

Note.—1. An instrumental neut. sing. has been preserved in the phrase ni þē haldis, *none the more*, and as a factor in several conjunctions: bi-þē, *whilst*; jaþ-þē, *and if*; þē-ei,

that, &c.; and also an old locative in the conjunction **þei** (= Doric Gr. τεῖ-δε, *here*), *that*.

2. The final **a** in **þata** is usually elided before **ist**: **þat' ist**.

§ **266**. The compound demonstrative pronoun is formed from the simple one by affixing the enclitic particle **-uh**. The origin of this particle is unknown, see § **73** note.

	Masc.	*Neut.*	*Fem.*
		SING.	
Nom.	**sah**, *this, that*	**þatuh**	**sōh**
Acc.	**þanuh**	**þatuh**	**þōh**
Gen.	**þizuh**	**þizuh**	**þizōzuh**
Dat.	**þammuh**	**þammuh**	**þizáih**
		PLUR.	
Nom.	**þáih**	**þōh**	**þōzuh**
Acc.	**þanzuh**	**þōh**	**þōzuh**
Gen.	**þizēh**	**þizēh**	**þizōh**
Dat.	**þáimuh**	**þáimuh**	**þáimuh**

NOTE.—1. Of the plural of all genders only the nom. masc. is extant, and of the fem. sing. only the nom. is found.

2. Where the cases of the simple pronoun end in **-a** this **a** is elided before the **u** (except in the nom. sing. masc.), but after a long vowel or a diphthong the **u** of **uh** is elided. On the **z** in **þizuh**, &c., see §§ **175** note **2**, **261**.

3. The instrumental occurs in the adverb **bi-þēh**, *after that, then afterward*.

§ **267**. Of the demonstrative pronoun **hi-**, formed from the Indg. stem ***ki-** (cp. Lat. **ci-s**, **ci-ter**, *on this side*), only the acc. and dat. sing. of the masc. and neut. have been preserved in a few adverbial phrases of time, as **himma daga**, *on this day, to-day*; **und hina dag**, *to this day*; **fram himma**, *henceforth*; **und hita**, **und hita nu**, *till now, hitherto*. In OE. it was declined in full and used as the personal pronoun of the third person for all genders. In OS. and OHG. (Franconian dial.) it was used for the

masc. nom. sing. of the third person, as OS. **hĕ**, OHG. **hē** beside **er**, *he.* The instr. sing. occurs in OS. **hiu-du**, OHG. **hiu-tu**, *to-day*; OHG. **hī-naht**, *to-night*.

§ **268.** **jáins**, *that*, *yon*, is declined like **blinds** (§ **226**). The nom. acc. sing. neut. is always **jáinata.**

§ **269.** **silba**, *self*; and **sama**, *same*; are declined like **blinda** (§ **237**).

5. Relative.

§ **270.** A relative pronoun proper did not exist in prim. Germanic. The separate Germanic languages expressed it in various ways. In O.Icel. it was generally expressed by the particles **sem**, **es** (later **er**) and the conjunction **at**, *that*; in OE. by the relative particle **þĕ** alone or in combination with the personal or the simple demonstrative pronoun; in OS. and OHG. generally by the simple demonstrative; and in Goth. by affixing to simple demonstrative or personal pronouns the particle **ei** (= Gr. εἰ, *if*; εἶ-τα, *then*) which is originally the loc. sing. of the pronominal stem ***e-**, nom. ***es**; acc. ***em** (= O.Lat. **em**), gen. ***e-so**, instr. ***e-smē**, **-ō** = Goth. **is**, **imma** (§ **261**).

§ **271.** The relative pronoun of the third person is expressed by affixing the particle **ei** to the simple demonstrative **sa**, **þata**, **sō**, and is declined as follows:—

	Masc.	*Neut.*	*Fem.*
	SING.		
Nom.	**saei**	**þatei**	**sōei**
Acc.	**þanei**	**þatei**	**þōei**
Gen.	**þizei**	**þizei**	**þizōzei**
Dat.	**þammei**	**þammei**	**þizáiei**
	PLUR.		
Nom.	**þáiei**	**þōei**	**þōzei**
Acc.	**þanzei**	**þōei**	**þōzei**
Gen.	**þizēei**	**þizēei**	***þizōei**
Dat.	**þáimei**	**þáimei**	**þáimei**

NOTE.—1. An instrumental neut. **þē-ei** also occurs, but only as a conjunction. **þatei** is also used as a conjunction.

2. Where the cases of the simple pronoun end in **-a** this **-a** is elided before the particle **ei** (except in the nom. sing. masc.). On the **z** in **þizei**, &c., see §§ **175** note, **261**.

3. Besides the nom. sing. forms **saei, sōei**, there also occur forms made from the personal pronouns, thus masc. **izei** (from **is + ei**); fem. **sei** (from **si + ei**), which is more frequently met with than **sōei**. Instead of **izei** the form **izē** occasionally occurs (cp. § **5**). The form **izei** (**izē**) is sometimes also used for the nom. pl. masc.; **þái sind þái izē**, *these are they who*; **atsaíƕiþ faúra liugnapraúfētum þáim izei qimand at izwis**, *beware of false prophets*, of them who *come to you*.

Some scholars assume that **sei** is an indeclinable demonstrative particle representing an old locative like Latin sī, *if*; sīc from ***sei-ke**, *so, thus*; and that **izei** is from an older ***e-sei** (cp. Gr. ἐ-κεῖ, *there*), where **e-** is the pronominal stem mentioned in § **270**. At a later period **sei** and **izei** came to be regarded as compounds of **si + ei** and **is + ei**. This theory has much in its favour, because it explains why **sei** and **izei** have no oblique cases and why **izei** is used for the masc. nom. singular and plural.

§ **272**. The relative pronoun for the first and second persons is expressed by suffixing **ei** to the respective personal pronouns, thus **ikei**, (*I*) *who*; **þuei**, (*thou*) *who*; **þukei**, (*thee*) *whom*; **þuzei**, (*to thee*) *whom*; **juzei**, (*ye*) *who*; dat. pl. **izwizei**, (*to you*) *whom*.

6. Interrogative.

§ **273**. The parent Indg. language had two stems from which the interrogative pronoun was formed, viz. **qo-** and **qi-** with labialized **q** (§§ **127, 134**). The former occurs in Gr. πό-τερος, *which of two?*, Goth. **ƕas**, OE. **hwă**, *who?*, from an original form *qos; Lat. **quod**, Goth. **ƕa**, O.Icel. **huat**, OS. **hwat**, OHG. **hwaȥ**, OE. **hwæt**, *what?*, from an original form *qod. And the latter occurs in Gr. τίς,

Lat. **quis**, *who ?*, from an original form ***qis**; Goth. **ƕileiks**, OE. **hwilc**, *what sort of ?*

Of the simple interrogative pronoun, only singular forms occur.

	Masc.	*Neut.*	*Fem.*
Nom.	**ƕas**, *who*	**ƕa**, *what*	**ƕō**
Acc.	**ƕana**	**ƕa**	**ƕō**
Gen.	**ƕis**	**ƕis**	***ƕizōs**
Dat.	**ƕamma**	**ƕamma**	**ƕizái**

NOTE.—1. An instrumental neut. **ƕē** from prim. Germanic ***χwē**, *how*, is also found.

2. A trace of the plural occurs in the compound form **ƕanzuh** (§ **275** note); **insandida ins twans ƕanzuh**, *he sent them forth two and two.*

3. On **ƕas**, **ƕa**, **ƕō**, used as an indefinite pronoun, see § **279**.

The prim. Germanic forms were: nom. ***χwas** = Skr. **kás**, Indg. ***qos**; ***χwat** (Lat. **quod**, O.Icel. **hvat**, OE. **hwæt**, OS. **hwat**, OHG. **hwaʒ**), Goth **ƕa** was probably the unaccented form when used as an indef. pronoun (§ **279**), see § **87**, (2); ***χwō** = Skr. **kā́**, Indg. ***qā́**; acc. ***χwanō** = OE. **hwone** (§ **261**); ***χwat**; ***χwōn**, Skr. **kā́m**, Indg. ***qām**; gen. ***χwesa** (Gr. (Homer) τέο from *τέσο, O.Bulgarian **česo**, O.Icel. **hvess**, OS. OHG. **hwes**); dat. ***χwammē**, **-ō** = Indg. ***qo-smē**, **-ō** (§ **261**); ***χwesai**, cp. **gibái** (§ **191**).

§ **274.** Nom. sing. masc. and neut. **ƕaþar**, *which of two* (other cases do not occur); **ƕarjis**, *which* (*out of many*), inflected like **midjis** (§ **228**), except that the neut. nom. sing. always ends in **-ata**; **ƕileiks**, *what sort of*; **ƕēláuþs** (fem. **ƕēláuda**), *how great*; **swaleiks**, *such*; **swaláuþs** (fem. **swaláuda**), *so great.* The extant cases of the last four words are inflected like **blinds** (§ **226**).

7. Indefinite.

§ **275.** From **ƕas, ƕarjis, ƕaþar** are formed by means of the particle **uh** (§ **266**) the three indefinite pronouns **ƕazuh,** *each, every*; **ƕarjizuh,** *each, every*; **ƕaþaruh,** *each of two*; but of the last only the dat. masc. occurs, **ƕaþaramměh** (and in the form **áinƕaþaramměh,** *to each one of two*). The other two are declined thus :—

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	**ƕazuh**	**ƕah**	**ƕōh**
Acc.	**ƕanōh**	**ƕah**	**ƕōh**
Gen.	**ƕizuh**	**ƕizuh**	**ƕizōzuh**
Dat.	**ƕamměh**	**ƕamměh**	**ƕizáih**

Note.—Of the fem. only the nom. occurs. Acc. pl. masc. **ƕanzuh** also occurs (§ **273** note 2).

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	**ƕarjizuh**	**ƕarjatōh**	**ƕarjōh**
Acc.	**ƕarjanōh**	**ƕarjatōh**	**ƕarjōh**
Gen.	**ƕarjizuh**	**ƕarjizuh**	**ƕarjizōzuh**
Dat.	**ƕarjamměh**	**ƕarjamměh**	**ƕarjáih**

Note.—1. Of the neut. only the nom. and of the fem. only the acc. occurs.

2. The uninflected form **áin-** prefixed to **ƕarjizuh** forms the compound **áinƕarjizuh,** *every one*. The following cases are found: masc. sing. nom. **áinƕarjizuh,** acc. **áinƕarjanōh,** gen. **áinƕarjizuh,** dat. **áinƕarjamměh,** nom. sing. neut. **áinƕarjatōh.**

3. On **-uh** beside **-h,** see § **266** note 2. And on the preservation of the long vowels when protected by **-h,** see § **89** and note.

§ **276.** The three combinations **ƕazuh saei, saƕazuh saei, saƕazuh izei** are used in the nom. sing. masc. with

the meaning *whosoever*; the corresponding neut., which only occurs in the acc. sing., is **þataƕah þei**, *whatsoever*. Another compound indefinite pronoun with the same meaning is formed by prefixing an indeclinable **þis** (gen. of **þata**, § **265**) to **ƕazuh**, **ƕah**, followed by **saei** (neut. **þatei**), **þei** (§ **265** note 1), or **ei** (§ **270**). It is declined as follows:—

	Masc.	*Neut.*
Nom.	þisƕazuh saei	þisƕah þei or þatei
Acc.	þisƕanōh saei	þisƕah þei or þatei
Gen.	wanting	þisƕizuh þei
Dat.	þisƕammēh saei	þisƕammēh þei

§ **277.** **Sums**, *some one, a certain one*, declined like **blinds** (§ **226**). **Sums** . . . **sums** (= Gr. ὁ μέν . . . ὁ δέ), *the one . . . the other*; in this usage the particle **uh** is generally added to the second member, and sometimes to the first also, as nom. pl. **sumái(h)** . . . **sumáih**, *some . . . and others*.

§ **278.** From **ƕas**, *who*, **manna**, *man*, **áins**, *one*, are formed with the enclitic particle **hun** the three indefinite pronouns **ƕashun**, **mannahun**, **áinshun**. They always occur along with the negative particle **ni** in the meaning *no one, no, none* (neut.), *nothing*. Of the first only the nom. sing. masc. **ni ƕashun**, *no one*, occurs. Of the second, which is naturally always masc., we have sing. nom. **ni mannahun**, *no one*, acc. **ni mannanhun**, gen. **ni manshun**, dat. **ni mannhun**. **Ni áinshun**, *no one, no, none* (neut.), *nothing*, is declined thus:—

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	áinshun	áinhun	áinōhun
Acc.	áinnōhun, áinōhun	áinhun	áinōhun
Gen.	áinishun	áinishun	*áináizōshun
Dat.	áinummēhun	áinummēhun	áináihun

NOTE.—1. The pronominal particle **-hun** is related to Skr. **ca**, Gr. τέ, Lat. **que**, *and*, and was always used along with the negative **ni**, cp. Skr. **ná káś caná** (= **ca** + neg.) = Goth. **ni ƕas-hun**, *no one whatever*, *no one*, *none*, lit. *not who and not*.

2. On the preservation of the long vowels when protected by **-h**, **-hun**, see § 89 and note.

3. Acc. masc. **áinnōhun**, **áinōhun** from older ***áinanōhun**. It is difficult to account for the **u** in **áinummēhun**.

§ **279**. The simple interrogative **ƕas**, **ƕa** is often used indefinitely with the meaning *anyone*, neut. *anything*; also the numeral **áins**, *one*, *a certain one*.

CHAPTER XIII

VERBS

§ **280**. In the parent Indg. language the verbs were divided into two great classes: athematic and thematic. In the athematic verbs the personal endings were added to the bare root which had the strong grade form of ablaut in the singular, but the weak grade in the dual and plural. Thus, for example, the singular and plural of the verbs for '*to be*' and '*to go*' were: ***és-mi**, ***és-si**, ***és-ti**, ***s-més** or ***s-mós**, ***s-té**, ***s-énti**; ***éi-mi**, ***éi-si**, ***éi-ti**, ***i-més** or ***i-mós**, ***i-té**, ***j-énti**. Verbs of this class are often called **mi**-verbs because the first person singular ends in **-mi**. The Germanic languages have only preserved a few traces of the **mi**-conjugation (§§ 341–3). Nearly all the verbal forms, which originally belonged to this class, passed over into the **ō**-conjugation in the prim. Germanic period.

In the thematic verbs the stem-vowel, which could be either of the strong or weak grade of ablaut, remained unchanged throughout the present; in the former case

they are called imperfect presents (as **kiusan,** *to choose*; **hilpan,** *to help*; **itan,** *to eat*; &c.), and in the latter case aorist presents (as **ga-lūkan,** *to shut*; **trudan,** *to tread*; &c.). The present was formed by means of the thematic vowels, **e, o,** which came between the root and the personal endings, thus the present singular and plural of the verb for '*to bear*' was ***bhérō** (from ***bhér-o-a**), ***bhér-e-si, *bhér-e-ti, *bhér-o-mes,** (**-mos**), ***bhér-e-te, *bhér-o-nti.** Verbs of this class are generally called **ō**-verbs because the first person singular ends in **-ō.** The old distinction between the **mi-** and the **ō**-conjugation was fairly well preserved in Greek, as εἰμί, *I am*, εἶμι, *I go*, δίδωμι, *I give*; μένω, *I remain*, πείθω, *I persuade*; τρῖβω, *I rub*, τῦφω, *I smoke*.

§ **281.** In treating the history of the verbal forms in Gothic it is advisable to start out partly from prim. Germanic and partly from Gothic itself. The Indg. verbal system underwent so many radical changes in prim. Germanic that it would be necessary to treat here in detail the verbal system of the non-Germanic languages such as Sanskrit, Greek, and Latin in order to account for all the changes.

In Gothic, as in the other Germanic languages, the verbs are divided into two great classes—Strong and Weak—according to the formation of the preterite tense. Besides these two great classes of strong and weak verbs, there are a few others which will be treated under the general heading *Minor Groups*.

§ **282.** Strong verbs form their preterite by ablaut (**nima,** *I take*, **nam,** *I took*), or simply by reduplication (**háita,** *I call*, **haíháit,** *I called*), or else by ablaut and reduplication combined (**tēka,** *I touch*, **taítōk,** *I touched*). The strong verbs are sub-divided into two classes: non-reduplicated and reduplicated verbs. The non-reduplicated verbs are divided into six classes according to the first six ablaut-

series given in §§ **122–4**. The reduplicated verbs, which form their preterite by ablaut and reduplication combined, belong to the seventh ablaut-series (§ **124**). Both these, and those which form their preterite bý reduplication simply, are here put together and called Class VII.

§ **283.** Weak verbs form their preterite by the addition of a syllable containing a dental (Goth. **-da**, (**-ta**), OE. **-de**, **-te**; OHG. **-ta**), and their past participle by means of a dental suffix (Goth. **-þ**, (**-t**), OE. **-d**, (**-t**), OHG. **-t**), as **sōkja**, *I seek*, **sōkida**, *I sought*, **sōkiþs**, *sought*; **bugja**, *I buy*, **baúhta**, *I bought*, **baúhts**, *bought*. The weak verbs, which for the most part are derivatives, are divided into four classes according as the infinitive ends in **-jan** (**sōkjan**, *to seek*, pret. **sōkida**), **-ōn** (**salbōn**, *to anoint*, pret. **salbōda**), **-an** (**haban**, *to have*, pret. **habáida**), **-nan** (**fullnan**, *to become full*, pret. **fullnōda**).

§ **284.** The Gothic verb has the following independent forms:—

Two voices: active and passive. The passive (originally middle) only occurs in the indicative and subjunctive present; the other forms are supplied by the past participle used with **waírþan** or **wisan**. See § **435**.

Three numbers: singular, dual, and plural. In the passive there is no dual, and in the dual active the third person is wanting.

Three persons: The third person of the dual is wanting. In the present passive there is only one form for all three persons of the plural.

Two tenses: present and preterite.

Two complete moods: indicative and subjunctive (originally optative), besides an imperative which is only used in the present tense of the active.

A present infinitive which is an uninflected verbal substantive, a present participle with active meaning, and a past participle with passive meaning.

A. Strong Verbs.

§ **285.** We are able to conjugate a strong verb in Gothic when we know the four stems, as seen (1) in the infinitive, to which belong all forms of the present, (2) the stem of the preterite singular, (3) the stem of the preterite plural, to which also belongs the whole of the preterite subjunctive, (4) the stem of the past participle.

§ **286.** The conjugation of **niman,** *to take,* and **háitan,** *to call,* will serve as models for all strong verbs.

a. Active.

Present.

	Indic.		Subj.	
Sing. 1.	**nima**	**háita**	**nimáu**	**háitáu**
2.	**nimis**	**háitis**	**nimáis**	**háitáis**
3.	**nimiþ**	**háitiþ**	**nimái**	**háitái**
Dual 1.	**nimōs**	**háitōs**	**nimáiwa**	**háitáiwa**
2.	**nimats**	**háitats**	**nimáits**	**háitáits**
Plur. 1.	**nimam**	**háitam**	**nimáima**	**háitáima**
2.	**nimiþ**	**háitiþ**	**nimáiþ**	**háitáiþ**
3.	**nimand**	**háitand**	**nimáina**	**háitáina**

Imperative.

Sing. 2.	**nim**	**háit**
3.	**nimadáu**	**háitadáu**
Dual 2.	**nimats**	**háitats**
Plur. 1.	**nimam**	**háitam**
2.	**nimiþ**	**háitiþ**
3.	**nimandáu**	**háitandáu**

Infinitive.

niman **háitan**

Participle.

nimands **háitands**

Preterite.

	Indic.		Subj.	
Sing. 1.	nam	haíháit	nēmjáu	haíháitjáu
2.	namt	haíháist	nēmeis	haíháiteis
3.	nam	haíháit	nēmi	haíháiti
Dual 1.	nēmu	haíháitu	nēmeiwa	haíháiteiwa
2.	nēmuts	haíháituts	nēmeits	haíháiteits
Plur. 1.	nēmum	haíháitum	nēmeima	haíháiteima
2.	nēmuþ	haíháituþ	nēmeiþ	haíháiteiþ
3.	nēmun	haíháitun	nēmeina	haíháiteina

Participle.

numans **háitans**

b. Passive.

Present.

	Indic.		Subj.	
Sing. 1.	nimada	háitada	nimáidáu	háitáidáu
2.	nimaza	háitaza	nimáizáu	háitáizáu
3.	nimada	háitada	nimáidáu	háitáidáu
Plur. 1, 2, 3.	nimanda	háitanda	nimáindáu	háitáindáu

Note.—1. Owing to the limited amount of Gothic which has come down to us, there is not a single verb extant in all its forms. Of most verbs only very few forms occur, and of many only one or two. The forms wanting in the paradigms of **niman** and **háitan** have been supplied from the extant forms of other verbs. The first pers. dual pret. subj. does not occur at all, either in strong or weak verbs, but it may be inferred to have been **nēm-eiwa** because of the corresponding present, **nim-áiwa**.

2. In the imperative 2 pers. sing. and pret. indic. 1, 3 pers. sing., final **b**, **d** became **f**, **þ**, as imper. **gif**, pret. **gaf**, inf. **giban**, *to give*; pret. **af-skáuf**, **baþ**, **-báuþ**, inf. **af-skiuban**, *to push aside*; **bidjan**, *to pray*; **-biudan**, *to bid*. See §§ 161, 173.

3. In the 2 pers. sing. pret. indic., **b** appears as **f**, and a dental appears as **s**, before the personal ending, as **gaft**, inf. **giban**, *to*

give; **grōft**, inf. **graban**, *to dig*; **ana·báust**, inf. **ana·biudan**, *to bid*; **bi·gast**, inf. **bi·gitan**, *to find*; **haíháist**, inf. **háitan**, *to call*; **qast**, inf. **qiþan**, *to say*. See § 138.

The Endings of Strong Verbs.

§ 287. Pres. Indicative: The prim. Germanic forms were: Sing. ***nemō** (cp. Lat. **fero**, Gr. φέρω, *I bear*), ***nimizi**, Indg. ***némesi** (cp. Skr. **bhárasi**, *thou bearest*), ***nimiđi**, Indg. ***németi** (cp. Skr. **bhárati**); Dual ***nemō-(w)iz** (probably formed from the first pers. sing. + the Indg. dual ending **-wes**, cp. Skr. **bhárā-vas**), ***nemađiz** with **-a-** from the first and third pers. plural, the regular form would have been ***nimiđiz** = Indg. ***némethes**, ***németes** (cp. Skr. **bhárathas**); ***nemađiz** would regularly have become ***nimaþs** in Gothic; **nimats** has **-ts** from the pret. dual (§ 292); Pl. ***nemamiz**, **-maz** (cp. Gr. Doric φέρομες, Skr. **bhárāmas**, see § 175), ***nimiđi**, older ***nemeđe** (cp. Gr. φέρετε), ***nemanđi** (cp. Gr. Doric φέροντι).

§ 288. Pres. Subjunctive: This tense is properly an old optative. The original forms were: Sing. ***nemoī-**, ***nemoīs** (cp. Gr. φέροις, Skr. **bhárēṣ**), ***nemoīt** (cp. Gr. φέροι, Skr. **bhárēt**); Dual ***nemoīwē**, ***nemoīthes**, **-tes**; Pl. ***nemoīmē**, ***nemoīte** (cp. Gr. φέροιτε, Skr. **bhárēta**), ***nemoīnt** = prim. Germanic ***nemai-** (it is difficult to account for **nimáu** unless we may suppose that it represents the first pers. sing. pres. indic. ***nemō** + the particle **-u**), ***nemaiz**, ***nemai**; ***nemaiwǣ**, ***nemaiþs** (cp. pres. indic.); ***nemaimǣ**, ***nemaiđi**, ***nemain** (Goth. with final **-a** from the first pers. pl.).

§ 289. Imperative: Sing. ***nimi** older ***neme** (cp. Gk. φέρε, Skr. **bhára**), ***nemetōd** (Gr. φερέτω, cp. Gr. ἔστω = O.Lat. **estōd**, *let him be*) = prim. Germanic ***nemeđō** + particle **-u** (cp. Skr. **bhárat-u**, *let him bear*; **bhárant-u**, *let them bear*), which would have become in Goth. ***nimidáu**; **nimadáu** had **-a-** from the third pers. plural. **nimats**, **nimam** and

nimiþ are indicative forms. ***nemontōd** (cp. Gr. Doric φερόντω) = prim. Germanic ***nemandō** + particle **-u**, which regularly became **nimandáu** in Gothic.

§ **290.** Infinitive: The inf. was originally a nomen actionis, formed by means of various suffixes in the Indg. languages. The suffix **-ono-**, to which was added the nom. acc. neuter ending **-m**, became generalized in prim. Germanic, thus the original form of **niman** was ***nemonom**, the **-onom** of which regularly became **-an** in Goth. OE. OS. and OHG., and **-a** in O.Icel.

§ **291.** Pres. Participle: In the parent language the stem of the pres. participle ended in **-nt**, as in Lat. **ferent-**, Gr. φέροντ-, Indg. ***bhéront-** = Goth. **baírand-s**, O.Icel. OS. **berand-i**, OE. **berend-e**, OHG. **berant-i**, *bearing*. See § **239**.

§ **292.** Pret. Indicative: The pret. indic. is morphologically an old perfect, which already in prim. Germanic was chiefly used to express the past tense. The prim. Germanic forms were: Sing. ***nama** (cp. Gr. οἶδα, Skr. **vēda**, *I know*), ***namþa** (cp. Gr. οἶσθα, Skr. **vēttha**), ***nami** (cp. Gr. οἶδε, Skr. **vēda**). **-tha**, the original ending of the second pers., would regularly have become **-þ** (§ **130**) in Goth. O.Icel. OE. and OS., except after prim. Germanic **s**, **f**, **χ** where it regularly became **-t** (§ **128** notes, and cp. § **138**), as Goth. **last**, *thou didst gather*; **þarft**, *thou needest*; **slōht**, *thou didst slay*. This **-t** became generalized in prim. Germanic, as Goth. O.Icel. **namt**. But in the West Germanic languages the old ending was only preserved in the preterite-present verbs, as Goth. O.Icel. **þarft**, OE. **þearft**, OS. **tharft**, OHG. **darft**, *thou needest*, but Goth. O.Icel. **namt** beside OE. **nōme**, OS. OHG. **nāmi**. Dual ***nǣm-wi** (older **-we**), ***nǣm-điz** (older **-thes**, **-tes**); Pl. ***nǣm-mi** (older **-me**), ***nǣm-đi** (older **-te**), ***nǣm-un** (older **-nt** with vocalic **n**). During the prim. Germanic period the **u** of the third pers. pl. was levelled out into all forms of the

dual and plural, cp. pl. O.Icel. **nǭm-um, -uð, -u**, OE. **nōm-on**, OS. **nām-un**, OHG. **nām-um, -ut, -un**. Goth. **nēmu** from ***næ̅m-uwi** through the intermediate stages ***næ̅m-uw**, ***næ̅m-ū**. The **t** in **nēmuts** is of the same origin as in **namt**. **nēmum, nēmuþ, nēmun** from older ***næ̅m-umi**, ***næ̅m-uđi**, ***næ̅m-un**.

§ **293.** Pret. Subjunctive: The original endings were: Sing. **-jēm, -jēs, -jēt** (cp. O.Lat. **siem**, *I may be*, **siēs, siet** = Skr. **syā́m, syā́s, syā́t**); dual **-īwē, -īthes**, or **-ītes**; pl. **-īmē, -īte, -īnt** (cp. O.Lat. pl. **sīmus, sītis, si-ent**), consisting of the optative element **-jē-**, (**-ī-**) and the personal endings. Already during the prim. Germanic period the **-ī-** of the dual and plural was levelled out into the singular, so that the forms became ***næ̅mīn**, ***næ̅mīz**, ***næ̅mī(t)**, ***næ̅mīwæ̅**, ***næ̅mīđiz**, ***næ̅mīmæ̅**, ***næ̅mīđi**, ***næ̅mīn(t)**, from which the corresponding Gothic forms were regularly developed except **nēmjáu, nēmeits, nēmeina**. ***næ̅mīn** would have become ***nēmi**, the form **nēmjáu** was a new formation with **-áu** from the pres. subjunctive, and the change of **i** to **j** (cp. **sunjus** from older ***suniuz** (§ **150** note 1); the **-ts** in **nēmeits** is of the same origin as in **namt** (§ **292**); **nēmeina** with **-a** from **nēmeima**.

§ **294.** Past Participle: The past participle was formed in various ways in the parent language. In prim. Germanic the suffix **-éno-, -óno-** became restricted to strong verbs, and the suffix **-tó-** to weak verbs. In the strong verbs OE. and O.Icel. generalized the form **-éno-**, and Goth. OS. and OHG. the form **-óno-**. Beside the suffix **-éno-, -óno-** there also existed in prim. Germanic **-ini-** = Indg. **-éni-**. But prim. Germanic **-énaz, -íniz** = Indg. **-énos, -énis** regularly fell together in **-ins** in Gothic, so that the isolated pp. **fulgins** (§ **137**), *hidden*, can represent either form.

§ **295.** Pass. Indicative: The original forms were: Sing. ***nemo-mai** or **-ai** (cp. Gr. φέρομαι, Skr. **bhárē**),—the first

pers. does not exist in any of the Germanic languages; in Goth. the third pers. was used for it, ***neme-sai** (cp. Gr. φέρεαι from *φέρεσαι, Skr. **bhárasē**), ***neme-tai** (cp. Gr. φέρεται, Skr. **bháratē**); pl. ***nemo-ntai** (cp. Gr. Doric φέρονται, Skr. **bhárantē**) = prim. Germanic ***nimizai**, ***nimiđai**, ***nemanđai**. The medial **-a-** in the pl. was levelled out into the two other forms, whence **nimaza** (§ **90**), **nimada**, **nimanda**.

§ **296**. Pass. Subjunctive: The subjunctive passive has the same stem-form as the subjunctive active (§ **288**), and the same endings as the indic. passive + the particle **-u**. Some scholars assume that the original forms were: ***nemoĭ-so** (cp. Gr. φέροιο from *φέροισο), ***nemoĭ-to** (cp. Gr. φέροιτο), ***nemoĭ-nto** (cp. Gr. φέροιντο) = prim. Germanic ***nemaiza**, ***nemaiđa**, ***nemainđa**; we should then have to assume that the addition of the particle **-u** was older than the loss of final unaccented **-a**, which is improbable.

§ **297**. Several of the imperative and subjunctive forms end in **-u**, viz. **nimadáu**, **nimandáu**, **nimáu**, **nēmjáu**, **nimáidáu**, **nimáizáu**, **nimáindáu**. This **-u** did not originally form a part of the personal endings, but was a deictic particle added enclitically especially to verbal and pronominal forms to emphasize them. It also occurs in Skr. and the Slavonic languages and probably in Greek in such words as πάν-υ, *altogether, at all,* beside neut. πᾶν, *all.* Skr. **id-ám-u**, *this, this 'here'*, cp. Lat. **id-em**, *the same*; Skr. **a-sā-ú**, *that, yon, that 'there'*; Skr. **bhárat-u**, *let him bear*; **bhárant-u**, *let them bear*; O.Bulgarian **beret-ŭ**, *he bears*; **berąt-ŭ**, *they bear*. The same **u** occurs in Goth. as an interrogative particle, as **skuld-u ist?**, *is it lawful?*; **ga-u-láubjats?**, *do ye two believe?*; **sa-u ist sa sunus izwar?**, Gr. οὗτός ἐστιν ὁ υἱὸς ὑμῶν; *is this your son?*

1. Non-reduplicated Strong Verbs.

§ **298.** In order to be able to conjugate a strong verb of the non-reduplicated class, it is necessary to know the four stems, as seen (1) in the infin., (2) 1 pers. sing. pret. indic., (3) 1 pers. pl. pret. indic., (4) the past participle. See §§ **122–5**.

§ **299.** CLASS I.

	Infin.	*Pret. Sing.*	*Pret. Pl.*	*P.P.*
	ei	**ái**	**i (aí § 69)**	**i (aí § 69)**
Goth.	**beidan,** *to await*	**báiþ**	**bidum**	**bidans**
O.Icel.	**bīða**	**beið**	**biðum**	**beðinn**
OE.	**bīdan**	**bād**	**bidon**	**biden**
OS.	**bīdan**	**bēd**	**bidun**	**gibidan**
OHG.	**bītan**	**beit**	**bitun**	**gibitan**
Goth.	**sneiþan,** *to cut*	**snáiþ**	**sniþum**	**sniþans**
	leiƕan, *to lend*	**láiƕ**	**laíƕum**	**laíƕans**

§ **300.** To this class also belong:—**beitan,** *to bite*; **deigan,** *to knead*; **dreiban,** *to drive*; **greipan,** *to seize*; **hneiwan,** *to bow*; **bi-leiban,** *to remain*; **ga-leiþan,** *to go*; **ur-reisan,** *to arise*; **skeinan,** *to shine*; **dis-skreitan,** *to rend*; **ga-smeitan,** *to smear*; **speiwan,** *to spit*; **steigan,** *to ascend*; **sweiban,** *to cease*; **ga-teihan,** *to tell*; **þeihan,** *to thrive*; **þreihan,** *to press upon*; **weihan,** *to fight*; **weipan,** *to crown*; **in-weitan,** *to worship*.

§ **301.** CLASS II.

	Infin.	*Pret. Sing.*	*Pret. Pl.*	*P.P.*
	iu	**áu**	**u (aú § 73)**	**u (aú § 71)**
Goth.	**-biudan,** *to bid*	**-báuþ**	**-budum**	**-budans**
O.Icel.	**bjóða**	**bauð**	**buðum**	**boðinn**
OE.	**bēodan**	**bēad**	**budon**	**boden**
OS.	**biodan**	**bōd**	**budun**	**gibodan**
OHG.	**biotan**	**bōt**	**butun**	**gibotan**
Goth.	**driusan,** *to fall*	**dráus**	**drusum**	**drusans**
	tiuhan, *to lead*	**táuh**	**taúhum**	**taúhans**

§ 302. To this class also belong:—**biugan**, *to bend*; **driugan**, *to serve as a soldier*; **giutan**, *to pour*; **hiufan**, *to mourn*; **dis-hniupan**, *to break asunder*; **kiusan**, *to test*; **kriustan**, *to gnash*; **liudan**, *to grow*; **liugan**, *to lie*; **fra-liusan**, *to lose*; **ga-lūkan**, *to shut*; **niutan**, *to enjoy*; **siukan**, *to be sick*; **af-skiuban**, *to push aside*; **sliupan**, *to slip*; **þliuhan**, *to flee*; **us-þriutan**, *to trouble*.

Note.—**ga-lūkan** (**-láuk**, **-lukum**, **-lukans**) is properly an aorist present, like Gr. τύφω, τρίβω. See § 280.

Class III.

§ 303. To this class belong all strong verbs having a medial nasal or liquid + a consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + a consonant. Cp. § 124.

	Infin.	*Pret. Sing.*	*Pret. Pl.*	*P.P.*
	i (**aí**, §§ 67, 69)	**a**	**u** (**aú**, § 73)	**u** (**aú**, §§ 71, 73)
Goth.	**bindan**, *to bind*	**band**	**bundum**	**bundans**
O.Icel.	**binda**	**batt**	**bundum**	**bundinn**
OE.	**bindan**	**band**	**bundon**	**bunden**
OS.	**bindan**	**band**	**bundun**	**gibundan**
OHG.	**bintan**	**bant**	**buntun**	**gibuntan**
Goth.	**hilpan**, *to help*	**halp**	**hulpum**	**hulpans**
O.Icel.	**hjalpa**	**halp**	**hulpum**	**holpinn**
OE.	**helpan**	**healp**	**hulpon**	**holpen**
OS.	**helpan**	**halp**	**hulpun**	**giholpan**
OHG.	**helfan**	**half**	**hulfun**	**giholfan**
Goth.	**waírþan**, *to become*	**warþ**	**waúrþum**	**waúrþans**

§ **304.** To this class also belong:—**baírgan,** *to keep*; **bliggwan** (§ **151**), *to beat*; **brinnan,** *to burn*; **drigkan,** *to drink*; **filhan,** *to hide*; **finþan,** *to find*; **us-gildan,** *to repay*; **du-ginnan,** *to begin*; **uf-gaírdan,** *to gird up*; **fra-hinþan,** *to capture*; **ƕaírban,** *to walk*; **af-linnan,** *to depart*; **rinnan,** *to run*; **siggwan,** *to sing*; **sigqan,** *to sink*; **fra-slindan,** *to swallow up*; **spinnan,** *to spin*; **stigqan,** *to thrust*; **af-swaírban,** *to wipe out*; **swiltan,** *to die*; **ana-trimpan,** *to tread on*; **at-þinsan,** *to attract*; **ga-þaírsan,** *to wither*; **þriskan,** *to thresh*; **waírpan,** *to throw*; **wilwan,** *to rob*; **windan,** *to wind*; **winnan,** *to suffer*; **ga-wrisqan,** *to bear fruit.*

Class IV.

§ **305.** To this class belong strong verbs whose stems end in a single nasal or liquid, and a few others. Cp. § **124.**

	Infin.	*Pret. Sing.*	*Pret. Pl.*	*P.P.*
	i (**aí**, § **67**)	**a**	**ē**	**u** (**aú**, § **71**)
Goth.	**niman,** *to take*	**nam**	**nēmum**	**numans**
,,	**baíran,** *to bear*	**bar**	**bērum**	**baúrans**
O.Icel.	**bera**	**bar**	**bǭrum**	**borinn**
OE.	**beran**	**bær**	**bǣron**	**boren**
OS. OHG.	**beran**	**bar**	**bārun**	**giboran**

§ **306.** To this class belong also:—**brikan,** *to break*; **qiman,** *to come*; **stilan,** *to steal*; **ga-taíran,** *to destroy*; **ga-timan,** *to suit*; **trudan,** *to tread.*

Note.—**trudan** (***traþ,** ***trēdum, trudans**) is properly an aorist present, like **ga-lūkan** (§ **280**).

Class V.

§ **307.** To this class belong strong verbs having **i** (**aí**) in the infinitive, and whose stems end in a single consonant other than a liquid or a nasal. Cp. § **124.**

	Infin.	*Pret. Sing.*	*Pret. Pl.*	*P.P.*
	i (**aí**, § **67**)	**a**	**ē**	**i** (**aí**, § **67**)
	giban, *to give*	**gaf**	**gēbum**	**gibans**
	qiþan, *to say*	**qaþ**	**qēþum**	**qiþans**
	saíƕan, *to see*	**saƕ**	**sēƕum**	**saíƕans**
	sniwan, *to hasten*	**snáu** (§ **150**)	**snēwum**	**sniwans**
Goth.	**mitan,** *to measure*	**mat**	**mētum**	**mitans**
O.Icel.	**meta**	**mat**	**mǫtum**	**metinn**
OE.	**metan**	**mæt**	**mǣton**	**meten**
OHG.	**meȥȥan**	**maȥ**	**māȥȥun**	**gimeȥȥan**

§ **308.** To this class also belong:—**bidjan,** *to pray*; **diwan,** *to die*; **fitan,** *to travail in birth*; **fraíhnan,** *to ask*; **bi-gitan,** *to find*; **hlifan,** *to steal*; **itan,** *to eat*; **ligan,** *to lie down*; **lisan,** *to gather*; **ga-nisan,** *to be saved*; **niþan,** *to help*; **rikan,** *to heap up*; **sitan,** *to sit*; **ga-widan,** *to bind*; **ga-wigan,** *to shake down*; **wisan,** *to be, remain*; **wrikan,** *to persecute.*

Note.—In **bidjan** (**baþ, bēdum, bidans**) the **j** belongs to the present only. In the present tense **bidjan** is conjugated like **nasjan** (§ **317**). **sitan, ligan** are new formations. The regular forms would be ***sitjan, *ligjan,** cp. the corresponding forms of the other Germanic languages. O.Icel. **sitja, liggja,** OE. **sittan, licgan,** OS. **sittian, liggian,** OHG. **sitzen, liggen.**

In **fraíhnan** (**frah, frēhum, fraíhans**) the **n** belongs to the present only. The pret. of **itan** is **ēt** (occurring in **frēt,** pret. of **fra-itan,** *to devour*) = OE. **ǣt,** OHG. **āȥ,** Lat. **ēdī.**

§ 309. CLASS VI.

	Infin.	*Pret. Sing.*	*Pret. Pl.*	*P.P.*
	a	ō	ō	a
Goth.	faran, *to go*	fōr	fōrum	farans
O.Icel.	fara	fōr	fōrum	farinn
OE.	faran	fōr	fōron	færen
OS.	faran	fōr	fōrun	gifaran
OHG.	faran	fuor	fuorun	gifaran
Goth.	slahan, *to smite*	slōh	slōhum	slahans
	graban, *to dig*	grōf	grōbum	grabans
	fraþjan, *to understand*	frōþ	frōþum	fraþans

§ 310. To this class also belong:—alan, *to grow*; us-anan, *to expire*; ga-daban, *to beseem*; ga-draban, *to hew out*; ga-dragan, *to heap up*; af-hlaþan, *to lade*; malan, *to grind*; sakan, *to rebuke*; skaban, *to shave*; standan, *to stand*; swaran, *to swear*; þwahan, *to wash*; wakan, *to wake.*

Seven verbs of this class have j in the present; but in other respects are like faran, &c.; fraþjan, *to understand*; hafjan, *to raise*; hlahjan, *to laugh*; ga-raþjan, *to count*; ga-skapjan, *to create*; skaþjan, *to injure*; wahsjan, *to grow.* Cp. the similar formation of the present in verbs like Lat. capiō, faciō. These seven verbs are conjugated in the present tense like nasjan or sōkjan according to the rules given in § 316.

NOTE.—OE. OS. swerian, OHG. swerien, O.Icel. sverja, *to swear*, show that Goth. swaran is a new formation for *swarjan.

The n in standan (stōþ, stōþum, *staþans) belongs to the present only, cp. Engl. stand, stood, and Lat. perfects like frēgī, vīcī to presents frangō, vincō.

2. Reduplicated Strong Verbs.

Class VII.

§ **311.** The perfect (cp. § **292**) was formed in the parent language partly with and partly without reduplication. The reason for this difference is unknown. Examples are: Skr. **va-várta,** *I have turned,* **va-várttha, va-várta** = Goth. **warþ, warst, warþ**; pl. **va-vrtimá** = Goth. **waúrþ-um**; Gr. λείπω, *I leave,* πέμπω, *I send,* pf. λέ-λοιπα, πέ-πομφα; δέ-δωκα, Lat. **de-dī,** *I have given*; but Skr. **vḗda,** Gr. οἶδα, Goth. **wáit,** *I know,* lit. *I have seen.* Classes I to VI of strong verbs, and the preterite-presents, belong to the type of Skr. **vḗda.**

The reduplicated syllable originally contained the vowel **e** as in Greek λέ-λοιπα. In Gothic the vowel in the reduplicated syllable would regularly be **i** (§ **66**), except in verbs beginning with **r, h, ƕ,** where the **aí** is quite regular (§ **67**), but from forms like **rēdan, háitan, ƕōpan,** pret. **raí-rōþ, haí-háit, ƕaí-ƕōp,** the **aí** was extended to the reduplicated syllable of all verbs of this class.

In the sing. the accent was on the stem and in the dual and plural originally on the ending with corresponding change of ablaut (cp. §§ **32, 122–5, 136**). Sanskrit preserved this distinction more faithfully than any of the other Indg. languages. It was also preserved in the Germanic languages in the first five classes of strong verbs. In the sixth class the vowel of the sing. was levelled out into the dual and plural. This levelling also took place in division (b) of the seventh class in Gothic, and the stem of the present was extended to the past participle which originally had the same stem as the pret. plural, cp. **bitum, bundum,** pp. **bitans, bundans**; whereas in division (a) the stem of the present was extended to all parts of the verb.

§ **312.** The reduplicated verbs in Gothic are most conveniently divided into two classes:—(a) verbs which retain the same stem-vowel through all tenses, and form their preterite simply by reduplication, as **háitan,** *to call*; **haíháit, haíháitum, háitans**; (b) verbs which form their preterite by reduplication and ablaut combined. These verbs have the same stem-vowel in the pret. sing. and plural, and the stem-vowel of the past participle is the same as that of the present tense.

Note.—In verbs beginning with two consonants, only the first is repeated in the reduplicated syllable except in the combinations **st, sk,** as **fráisan,** *to tempt*, pret. **faífráis**; but **ga-staldan,** *to possess*, pret. **ga-staístald**; **skáidan,** *to sever*, pret. **skaískáiþ.**

When the verb begins with a vowel, the reduplication consists in prefixing **aí,** as **áukan,** *to add*, pret. **aiáuk.**

Division (a).

§ **313.** Five sub-classes are to be distinguished according as the present stem contains:—**a(ā), ái, ē, ō, áu.**

	Infin.	*Pret. Sing.*	*P.P.*
a(ā):—	**falþan,** *to fold*	**faífalþ**	**falþans**
	haldan, *to hold*	**haíhald**	**haldans**
	ga-staldan, *to possess*	**ga-staístald**	**ga-staldans**
	fāhan (§ **59**), *to seize*	**faífāh**	**fāhans**
	hāhan (§ **59**), *to hang*	**haíhāh**	**hāhans**

Note.—1. The following verbs, the preterites of which are not extant, also belong here: **us-alþan,** *to grow old*; **blandan,** *to mix*; **ana-praggan,** *to oppress*; **saltan,** *to salt*; **waldan,** *to rule*; **gaggan,** *to go*, pp. **gaggans,** the wanting pret. ***gaígagg** is supplied by the weak pret. **iddja** (§ **321**).

	Infin.	*Pret. Sing.*	*P.P.*
ái:—	**af-áikan**, *to deny*	**af-aíáik**	**af-áikans**
	fráisan, *to tempt*	**faífráis**	**fráisans**
	háitan, *to call*	**haíháit**	**háitans**
	láikan, *to leap*	**laíláik**	**láikans**
	máitan, *to cut*	**maímáit**	**máitans**
	skáidan, *to divide*	**skaískáiþ**	**skáidans**

Note.—2. Here belongs also **ga-þláihan**, *to cherish, comfort*, the pret. of which is not extant.

	Infin.	*Pret. Sing.*	*P.P.*
ē:—	**slēpan**, *to sleep*	**saíslēp** **saízlēp**	**slēpans**

Note.—3. Here belongs also **uf-blēsan**, *to blow up, puff up*, which only occurs in the pres. pass. 3 pers. sing. and the pp.

	Infin.	*Pret. Sing.*	*P.P.*
ō:—	**ƕōpan**, *to boast*	**ƕaíƕōp**	**ƕōpans**

Note.—4. Here belong also the preterites **faíflōkun**, *they bewailed*, **laílōun**, *they reviled*, the presents of which ***flōkan**, ***lauan** are wanting; as also the verb **blōtan**, *to worship*, pret. wanting.

	nfin.	*Pret. Sing.*	*P.P.*
áu:—	**áukan**, *to add*	**aíáuk**	**áukans**

Note.—5. Here belong also **hláupan**, *to leap*; **stáutan**, *to smite*, which only occur in the present.

Division (b).

§ **314.** The verbs of this division belong to the seventh ablaut-series (§ **124**).

Infin.	*Pret. Sing.*	*P.P.*
grētan, *to weep*	**gaígrōt**	**grētans**
lētan, *to let*	**laílōt**	**lētans**
ga-rēdan, *to reflect upon*	**ga-raírōþ**	**ga-rēdans**
tēkan, *to touch*	**taítōk**	**tēkans**
saian, *to sow*	**saísō**	**saians**
waian, *to blow*	**waíwōun** (pl.)	**waians**

NOTE.—Of **waian** only the pres. part. masc. dat. sing. (**waiandin**), and the pret. 3 pers. pl. occur. The 2 pers. sing. pret. of **saian** is **saísōst**, with the ending **-st**, instead of **-t**, from verbs like **last**, where **-st** was regular, see § **138**.

B. WEAK VERBS.

§ **315**. The weak verbs, which for the most part are derivative or denominative, are divided in Gothic into four classes according as the infinitives end in **-jan**, pret. **-ida**, (**-ta**); **-ōn**, pret. **-ōda**; **-an**, pret. **-áida**; **-nan**, pret. **-nōda**. The weak preterite is a special Germanic formation, and many points connected with its origin are still uncertain. Some scholars are inclined to regard it as a periphrastic formation which was originally confined to denominative verbs, and then at a later period became extended to primary verbs as well. The Gothic endings of the singular:— **-da**, **-dēs**, **-da** would thus represent an old aorist formed from the root **dhē-**, *put, place* (Gr. τί-θη-μι), which stands in ablaut relation to OE. OS. **dōn**, OHG. **tuon**, *to do*, as Indg. ***dhóm**, (***dhḗm**), ***dhḗs**, **dhḗt**, prim. Germanic ***đōn**, (***đǣn**), ***đǣs**, **đǣ** = Goth. **-da**, **-dēs**, **-da**. But it is also probable that the dental in the pret. sing. stands in close relationship to the dental of the past participle, where the **-þs** = prim. Germanic **-đás**, Gr. -τός. In Gothic the old preterite (perfect) of **dōn** has been preserved in the pret. dual and plural, as **-dēd-u**, **-dēd-uts**; pl. **-dēd-um**, **-dēd-uþ**, **-dēd-un** (with the same personal endings as in the pret. of strong verbs, § **292**) = OHG. **tāt-um**, (**-un**), **tāt-ut**, **tāt-un** (OS. **dād-un**), the pret. plural of **tuon**.

NOTE.—Many points concerning the inflexion of weak verbs in the oldest periods of the Germanic languages have never been satisfactorily explained. For a summary and discussion of the various explanations which have been suggested by scholars, the student should consult: Brugmann's Kurze

vergleichende Grammatik der indogermanischen Sprachen; Streitberg's Urgermanische Grammatik; and Kluge's 'Vorgeschichte der altgermanischen Dialekte' in Paul's Grundriss der germanischen Philologie, vol. I.

1. First Weak Conjugation.

§ **316.** The verbs of this conjugation are sub-divided into two classes:—(1) verbs with a short stem-syllable, as **nasjan**, *to save*; or with a long open syllable, as **stōjan**, *to judge*; (2) verbs with a long closed syllable, as **sōkjan**, *to seek*; and polysyllabic verbs, as **glitmunjan**, *to shine*.

The two classes only differ in the 2 and 3 pers. sing. and the 2 pers. pl. of the pres. indic. and in the 2 pers. pl. imperative. Class (1) has **-ji-**, but class (2) **-ei-**. See §§ **153–4**.

§ **317.** The full conjugation of **nasjan**, **stōjan**, **sōkjan** will serve as models.

a. Active.

Present.

INDICATIVE.

Sing.	1.	**nasja**	**stōja**	**sōkja**
	2.	**nasjis**	**stōjis**	**sōkeis**
	3.	**nasjiþ**	**stōjiþ**	**sōkeiþ**
Dual	1.	**nasjōs**	**stōjōs**	**sōkjōs**
	2.	**nasjats**	**stōjats**	**sōkjats**
Plur.	1.	**nasjam**	**stōjam**	**sōkjam**
	2.	**nasjiþ**	**stōjiþ**	**sōkeiþ**
	3.	**nasjand**	**stōjand**	**sōkjand**

SUBJUNCTIVE.

Sing.	1.	**nasjáu**	**stōjáu**	**sōkjáu**
	2.	**nasjáis**	**stōjáis**	**sōkjáis**
	3.	**nasjái**	**stōjái**	**sōkjái**
Dual	1.	**nasjáiwa**	**stōjáiwa**	**sōkjáiwa**
	2.	**nasjáits**	**stōjáits**	**sōkjáits**

Plur. 1.	nasjáima	stōjáima	sōkjáima
2.	nasjáiþ	stōjáiþ	sōkjáiþ
3.	nasjáina	stōjáina	sōkjáina

IMPERATIVE.

Sing. 2.	nasei	*stauei	sōkei
3.	nasjadáu	stōjadáu	sōkjadáu
Dual 2.	nasjats	stōjats	sōkjats
Plur. 1.	nasjam	stōjam	sōkjam
2.	nasjiþ	stōjiþ	sōkeiþ
3.	nasjandáu	stōjandáu	sōkjandáu

INFINITIVE.

nasjan stōjan sōkjan

PARTICIPLE.

nasjands stōjands sōkjands

Preterite.

INDICATIVE.

Sing. 1.	nasida	stauida	sōkida
2.	nasidēs	stauidēs	sōkidēs
3.	nasida	stauida	sōkida
Dual 1.	nasidēdu	stauidēdu	sōkidēdu
2.	nasidēduts	stauidēduts	sōkidēduts
Plur. 1.	nasidēdum	stauidēdum	sōkidēdum
2.	nasidēduþ	stauidēduþ	sōkidēduþ
3.	nasidēdun	stauidēdun	sōkidēdun

SUBJUNCTIVE.

Sing. 1.	nasidēdjáu	stauidēdjáu	sōkidēdjáu
2.	nasidēdeis	stauidēdeis	sōkidēdeis
3.	nasidēdi	stauidēdi	sōkidēdi
Dual 1.	nasidēdeiwa	stauidēdeiwa	sōkidēdeiwa
2.	nasidēdeits	stauidēdeits	sōkidēdeits
Plur. 1.	nasidēdeima	stauidēdeima	sōkidēdeima
2.	nasidēdeiþ	stauidēdeiþ	sōkidēdeiþ
3.	nasidēdeina	stauidēdeina	sōkidēdeina

PARTICIPLE.

nasiþs	stauiþs	sōkiþs

b. Passive.

Present.

INDICATIVE.

Sing. 1.	nasjada	stōjada	sōkjada
2.	nasjaza	stōjaza	sōkjaza
3.	nasjada	stōjada	sōkjada
Plur. 1. 2. 3.	nasjanda	stōjanda	sōkjanda

SUBJUNCTIVE.

Sing. 1.	nasjáidáu	stōjáidáu	sōkjáidáu
2.	nasjáizáu	stōjáizáu	sōkjáizáu
3.	nasjáidáu	stōjáidáu	sōkjáidáu
Plur. 1. 2. 3.	nasjáindáu	stōjáindáu	sōkjáindáu

NOTE.—On **stōjan** beside **stauida**, see §§ 80–1.

§ 318. Like **nasjan** are conjugated the following and many other verbs: **arjan**, *to plough*; **gatamjan**, *to tame*; **hazjan**, *to praise*; **huljan**, *to hide*; **kukjan**, *to kiss*; **lagjan**, *to lay*; **matjan**, *to eat*; **natjan**, *to wet*; **satjan**, *to set*; **þragjan**, *to run*; **waljan**, *to choose*; **warjan**, *to forbid*; **wasjan**, *to clothe*.

§ 319. Like **stōjan** are conjugated the following verbs which change **iu, áu** back to **iw, aw** before a following vowel (§ 150): **ana-niujan**, *to renew*; **ga-qiujan**, *to give life to*; **siujan**, *to sew*; ***stráujan** (pret. **strawida**), *to strew*; **táujan**, *to do*.

NOTE.—Here would also belong ***af-mōjan**, *to fatigue*, ***af-dōjan**, *to fatigue*, but of these two verbs only the nom. pl. masc. of the pp. occurs once, **af-mauidái, af-dauidái**, cp. § 80.

§ 320. Like **sōkjan** are conjugated the following and a great many others: **and-bahtjan**, *to serve*; **áugjan**, *to show*; **dáiljan**, *to deal out*; **dáupjan**, *to baptize*; **dáuþjan**,

to put to death; **dōmjan,** *to judge*; **dragkjan,** *to give to drink*; **dráibjan,** *to trouble*; **faúrhtjan,** *to fear*; **fōdjan,** *to feed*; **fra-wardjan,** *to destroy*; **ga-brannjan,** *to burn*; **ga-láubjan,** *to believe*; **ga-mōtjan,** *to meet*; **gáumjan,** *to perceive*; **glitmunjan,** *to shine*; **gōljan,** *to greet*; **háiljan,** *to heal*; **háusjan,** *to hear*; **hnáiwjan,** *to abase*; **hráinjan,** *to make clean*; **huggrjan,** *to hunger*; **láisjan,** *to teach*; **láistjan,** *to follow*; **liuhtjan,** *to give light*; **máidjan,** *to falsify*; **maúrþrjan,** *to murder*; **mēljan,** *to write*; **mērjan,** *to preach, proclaim*; **mikiljan,** *to magnify*; **namnjan,** *to name*; **ōgjan,** *to terrify*; **ráisjan,** *to raise*; **rōdjan,** *to speak*; **sipōnjan,** *to be a disciple*; **sniumjan,** *to hasten*; **swōgatjan,** *to sigh*; **þaúrsjan,** *to thirst*; **wandjan,** *to turn*; **wēnjan,** *to hope*.

§ **321.** A certain number of verbs belonging to Class I formed their pret. and past participle already in prim. Germanic without the medial vowel **-i-**, cp. pret. Goth. **þāhta**, O.Icel. **þātta**, OE. **þōhte**, OS. **thāhta**, OHG. **dāhta**; pp. Goth. **þāhts**, OE. **geþōht**, OHG. **gidāht**. The following Gothic verbs belong to this type except the pp. **káupatiþs**. See § **340**.

Infin.	*Pret.*	*P.P.*
briggan, *to bring*	**brāhta**	***brāhts**
brūkjan, *to use*	**brūhta**	***brūhts**
bugjan, *to buy*	**baúhta**	**baúhts**
gaggan, *to go*	**iddja**	**gaggans**
káupatjan, *to buffet*	**káupasta**	**káupatiþs**
þagkjan, *to think*	**þāhta**	**þāhts**
þugkjan, *to seem*	**þūhta**	**þūhts**
waúrkjan, *to work*	**waúrhta**	**waúrhts**

NOTE.—1. On the consonant changes in the pret. forms (except **iddja**), see § **138**. On the vowel-lengthening in **brāhta**, **þāhta**, see § **59**, and **þūhta**, § **62**. The pp. **þāhts**, **þūhts** occur only in compound adjectives, **anda-þāhts**, *cautious, vigilant*; **háuh-þūhts**, *high-minded*.

2. **gaggan** (§ **313**, note 1) is properly a reduplicated verb, the

pret. of which, **gaígagg**, has been lost. The extant forms of **iddja** (§ 156) are inflected like **nasida** (§ 317); in one instance a weak pret. **gaggida** also occurs.

3. The present **briggan** is a strong verb of the third class (§ 303). The regular weak present ***braggjan** (= OE. **breng(e)an**, OS. **brengian**) has been lost. Cp. also OHG. **bringan**, pret. **brāhta**, beside the rare strong form **brang**.

General Remarks on the Verbs of Class I.

§ **322.** The first class of weak verbs contains partly causative and partly denominative verbs as in the other Indg. languages, as Skr. **bhāráyāmi** (Gr. φορέω), *I cause to bear*; Skr. **vartáyāmi** (Goth. **fra-wardja**), *I cause to turn*; Goth. **nasjan**, *to save*, **ráisjan**, *to raise*, beside Skr. **bhárāmi**, Gr. φέρω, *I bear*; Skr. **vártāmi**, *I turn*, Goth. **waírþa**, *I become*; **ga-nisan**, *to be saved*; **ur-reisan**, *to arise*. Gr. δακρύω, *I weep*, ὀνομαίνω, *I name*; Goth. **dáiljan**, *to deal out*; **háiljan**, *to heal*; **namnjan**, *to name*; beside Gr. δάκρυ, *tear*; ὄνομα, *name*; Goth. **dáils**, *portion*; **háils**, *whole*; **namō**, *name*.

Irrespectively of the nature of the stems of the nouns and adjectives from which denominative verbs were formed, the two kinds of verbs had come to have the same inflexional endings already in prim. Germanic. In the parent language the endings of the pres. sing. and pl. of the causative verbs were: Sing. **-éjō**, **-éjesi**, **-éjeti**; **-éjomes**, (**-mos**), **-éjete**, **-éjonti**. Thus—

Indg.	*Prim. Germ.*
***noséjō**	***nazijō**
***noséjesi**	***nazijizi**
***noséjeti**	***nazijiđi**
***noséjomes**	***nazijamiz**
***noséjete**	***nazijiđi**
***noséjonti**	***nazijanđi**

The -ij- = Indg. -ej- regularly became **j** before guttural vowels, whence Goth. **nasja, sōkja; nasjam, nasjand, nasjands, nasjan**, &c., see §§ **152**, (3), **157**. The combination -iji-' regularly became -ī- after long closed stem-syllables and after unaccented syllables, but -ji- in other cases (§ **153**), whence Goth. **sōkeis, sōkeiþ**, beside **nasjis, nasjiþ**. On the imperative forms **nasei, sōkei**, see § **154**.

Apart from the forms with -ei-, -ei, and the indic. pret. sing. all forms of the finite verb have the same endings as the corresponding tenses and moods of the strong verbs (§§ **287–97**). On the indic. pret. singular, see § **315**. Past participle **nasiþs, sōkiþs**, prim. Germanic ***naziđaz**, ***sōkiđaz**, Indg. **-itós**.

§ **323.** 2. **Second Weak Conjugation.**

a. Active.

Present.

		Indic.	Subj.	Imperative.
Sing.	1.	**salbō**, *I anoint*	**salbō**	—
	2.	**salbōs**	**salbōs**	**salbō**
	3.	**salbōþ**	**salbō**	**salbōdáu**
Dual	1.	**salbōs**	**salbōwa**	—
	2.	**salbōts**	**salbōts**	**salbōts**
Plur.	1.	**salbōm**	**salbōma**	**salbōm**
	2.	**salbōþ**	**salbōþ**	**salbōþ**
	3.	**salbōnd**	**salbōna**	**salbōndáu**

Infin.	Participle.
salbōn	**salbōnds**

Preterite.

		Indic.	Subj.
Sing.	1.	**salbōda**	**salbōdēdjáu**
	2.	**salbōdēs**	**salbōdēdeis**
		[&c. like **nasida**]	[&c. like **nasi-dēdjáu**]

Participle.

salbōþs

b. Passive. *Present.*

	Indic.	Subj.
Sing. 1.	**salbōda**	**salbōdáu**
2.	**salbōza**	**salbōzáu**
3.	**salbōda**	**salbōdáu**
Plur. 1. 2. 3.	**salbōnda**	**salbōndáu**

§ **324.** The second class of verbs is denominative and originally belonged partly to the athematic and partly to the thematic conjugation (§ **280**). The first pers. sing. of the former ended in **-āmi** and of the latter in **-ājō.** The **ā** became **-ō** in the prim. Germanic period (§ **42**). In Gothic the **-ō** became extended to all forms of the verb. The Gothic and OHG. pres. indic. belongs to the athematic conjugation and OE. partly to the one and partly to the other. The prim. Germanic forms corresponding to the Gothic and OHG. were: Sing. ***salƀō-mi, *salƀō-zi, *salƀō-đi**; dual ***salƀō-(w)iz, *salƀō-điz**; Pl. ***salƀō-miz, *salƀō-đi, *salƀō-nđi**; from which the corresponding Gothic forms were regularly developed except **salbōts** (on which see §§ **287, 292**) and the first pers. singular which would have become ***salbōm** as in OHG. The form **salbō** presents difficulties. It was probably a new formation with **-a** from the other classes of weak verbs and then ***salba** became **salbō** with **ō** from the other forms of the present. The cause of the new formation was doubtless due to the fact that the first pers. sing. and pl. would otherwise have been alike.

The pres. subjunctive is an old conjunctive (not optative as in Class I) and corresponds to the pres. subjunctive forms in the OHG. Franconian dialect: **salbo, salbōs(t), salbo; salbōm, salbōt, salbōn.** The prim. Germanic forms were: Sing. ***salƀō-m, *salƀō-z, *salƀō** (Indg. **-t**); dual ***salƀō-wǣ, *salƀō-điz**; Pl. ***salƀō-mǣ, *salƀō-đi, *salƀō-n** (Indg. **-nt**). In Goth. the first and third pers. sing. would regularly be ***salba.** The **-ō** in **salbō** was

due to levelling out the ō of the other forms. On **salbōts** see §§ **287, 292.** The **-a** in **salbōna** was from the first pers. plural as in all the other classes of verbs.

The regular form of the imperative second pers. singular would be ***salba** (with **-a** from older **-ō** = Indg. **-ā**, cp. Gr. Doric τῑμᾱ, *honour thou*; Lat. **amā**, *love thou*), but here again the ō in the other forms was levelled out. The other forms of the imperative have the same endings as in Class I (§ **317**).

The pret. indic. and subjunctive and the passive have the same endings as in Class I.

Past participle **salbōþs** from prim. Germanic **salƀōđás**, Indg. **-ātós** (Gr. Doric -ᾱτός, Lat. **-ātus**).

§ **325.** Like **salbōn** are conjugated the following and several others: **áihtrōn**, *to beg for*; **áirinōn**, *to be a messenger*; **awiliudōn**, *to thank*; **dwalmōn**, *to be foolish*; **faginōn**, *to rejoice*; **fiskōn**, *to fish*; **fráujinōn**, *to be lord* or *king*; **frijōn**, *to love*; **gáunōn**, *to lament*; **ga-leikōn**, *to liken*; **hatizōn**, *to hate*; **hōlōn**, *to treat with violence*; **ƕarbōn**, *to go about*; **idreigōn**, *to repent*; **karōn**, *to care for*; **káupōn**, *to traffic*; **laþōn**, *to invite*; **lustōn**, *to desire*; **mitōn**, *to consider*; **reikinōn**, *to rule*; **sidōn**, *to practise*; **skalkinōn**, *to serve*; **spillōn**, *to narrate*; **sunjōn**, *to justify*; **swiglōn**, *to pipe*; **ufar-munnōn**, *to forget*.

§ **326.** 3. **Third Weak Conjugation.**

a. **Active.** *Present.*

	Indic.	Subj.	Imperative.
Sing.	1. **haba**, *I have*	**habáu**	—
	2. **habáis**	**habáis**	**habái**
	3. **habáiþ**	**habái**	**habadáu**
Dual	1. **habōs**	**habáiwa**	—
	2. **habats**	**habáits**	**habats**
Plur.	1. **habam**	**habáima**	**habam**
	2. **habáiþ**	**habáiþ**	**habáiþ**
	3. **haband**	**habáina**	**habandáu**

INFIN.	PARTICIPLE.
haban	**habands**

Preterite.

	INDIC.	SUBJ.
Sing. 1.	**habáida**	**habáidēdjáu**
2.	**habáidēs**	**habáidēdeis**
	[&c. like **nasida**]	[&c. like **nasidēdjáu**]

PARTICIPLE.
habáiþs

b. Passive. *Present.*

	INDIC.	SUBJ.
Sing. 1.	**habada**	**habáidáu**
2.	**habaza**	**habáizáu**
3.	**habada**	**habáidáu**
Plur. 1. 2. 3.	**habanda**	**habáindáu**

§ **327.** Most of the verbs belonging to the third class were originally primary verbs like Lat. **habē-re,** *to have.* In prim. Germanic there were at least two stem-forms of **haban,** viz. present ***χaƀǣj-** and pret. ***χaƀ-.** In Gothic as in the other Germanic languages the different types became mixed, which gave rise to many new formations. In OHG. the stem-form of the present was extended to all parts of the verb, as pret. **habēta,** pp. **gihabēt,** but OE. **hæfde, gehæfd,** OS. **habda, gihabd.** In Gothic the stem-form of the present was extended to the preterite and pp. just as in OHG. The prim. Germanic forms of the pres. indic. were: Sing. ***χaƀǣjō,** ***χaƀǣjizi,** ***χaƀǣjiđi;** dual ***χaƀǣjō-(w)iz** (§ **287**), ***χaƀǣjiđiz;** Pl. ***χaƀǣjamiz,** ***χaƀǣjiđi,** ***χaƀǣjanđi;** from which with the loss of intervocalic **-j-** (§§ **76, 152**) were regularly developed the second and third pers. sing. **habáis, habáiþ** and the second pers. pl. **habáiþ.** The other forms of the present would have become in Gothic ***habaia;** ***habaiōs,** ***habáiþs;** ***habaiam,** ***habaiand,** see § **76.** But the whole of the pres. indic.

(except the forms **habáis, habáiþ**), the pres. subjunctive, the imperative (except **habái, habáiþ**), the infinitive, the pres. participle, the passive indic. and subjunctive, were formed direct from the stem-form *χaƀ- + the endings of the first Class of weak verbs. The imperative forms **habái, habáiþ** were regularly developed from prim. Germanic *χaƀǣj(i), *χaƀǣ(j)iđ(i).

§ **328.** Like **haban** are also conjugated: **áistan**, *to reverence*; **ana-silan**, *to be silent*; **and-staúrran**, *to murmur against*; **arman**, *to pity*; **bauan**, *to dwell*; **fastan**, *to fast, hold firm*; **fijan**, *to hate*; **ga-geigan**, *to gain*; **ga-kunnan**, *to recognize*; **hatan**, *to hate*; **jiukan**, *to contend*; **leikan**, *to please*; **liban**, *to live*; **liugan**, *to marry*; **maúrnan**, *to mourn*; **munan**, *to consider*; **reiran**, *to tremble*; **saúrgan**, *to sorrow*; **sifan**, *to rejoice*; **skaman** (**sik**), *to be ashamed*; **slawan**, *to be silent*; **trauan**, *to trust*; **swēran**, *to honour*; **þahan**, *to be silent*; **witan**, *to watch, observe*.

NOTE.—1. On the stem-vowel in **bauan, trauan**, see § **80**.
2. **bauan** belonged originally to the reduplicated verbs (cp. O.Icel. **būa**, *to dwell*, pret. sing. **bjō**, pp. **būenn**), and the strong form is still regularly preserved in **bauiþ**, the 3 pers. sing. pres. indic. 3. Beside **hatan** there also occurs twice **hatjan**.
4. It cannot be determined whether **bnauan** (§ **80**), *to rub*, of which only the pres. participle occurs, belongs here or to the reduplicated verbs.

§ **329.** 4. **Fourth Weak Conjugation.**

Present.

	Indic.	Subj.	Imperative.
Sing. 1.	**fullna**, *I become full*	**fullnáu**	—
2.	**fullnis**	**fullnáis**	**fulln**
3.	**fullniþ**	**fullnái**	**fullnadáu**
Dual 1.	**fullnōs**	**fullnáiwa**	—
2.	**fullnats**	**fullnáits**	**fullnats**
Plur. 1.	**fullnam**	**fullnáima**	**fullnam**
2.	**fullniþ**	**fullnáiþ**	**fullniþ**
3.	**fullnand**	**fullnáina**	**fullnandáu**

	Infin.	Participle.
	fullnan	**fullnands**

Preterite.

Sing. 1.	**fullnōda**	**fullnōdēdjáu**
2.	**fullnōdēs**	**fullnōdēdeis**
	[&c. like **nasida**]	[&c. like **nasidēdjáu**]

Note.—All verbs belonging to this class are intransitive, and accordingly have no passive voice.

§ **330.** The verbs of the fourth class are partly denominative and partly deverbative, and denote the entering into a state expressed by the simplex, as **fullnan,** *to become full*; **and-bundnan,** *to become unbound,* as compared with **fulls,** *full*; **and-bindan,** *to unbind.* They correspond in meaning with the inceptive or inchoative verbs in Latin and Greek. They belonged originally to the athematic conjugation (§ **280**) and contained in the pres. indic. the formative suffix **-nā́-** in the singular and **-nə-** in the dual and plural, as in Skr. Sing. **badh-nā́-mi,** *I bind,* **badh-nā́-si, badh-nā́-ti**; dual **badh-nī-vás, badh-nī-thás, badh-nī-tás**; Pl. **badh-nī-más, badh-nī-thá, badh-n-ánti** (= Indg. **bhndh-n-énti** with vocalic **n** in the stem). Such verbs had the weak grade form of the stem (like the pret. pl. and pp. of the first three classes of strong verbs) owing to the accent being on the **nā́-** in the singular and on the ending in the dual and plural. The **-nā́-, -nə-** became **-nṓ-** (§ **42**), **-na-** (§ **41**) in prim. Germanic. The prim. Germanic forms corresponding to the Skr. were: Sing. ***ƀunđnṓmi, *ƀunđnṓsi, *ƀunđnṓþi**; dual ***ƀunđnawés, *ƀunđnađés**; Pl. ***ƀunđnamés, *ƀunđnađé, *ƀunđnínþi**; from which the first pers. pl. Goth. **-bundnam** is regularly developed. All the other forms of the pres. indic. were new formations formed direct from the stem-form **bundn-, fulln-,** &c. + the endings of strong verbs; and similarly with the pres. subjunctive, imperative, infinitive and pres. participle. The pret. was formed from the

original stem-form of the pres. sing. **bundnō-, fullnō-,** &c. + the endings of the first class of weak verbs.

§ **331.** Like **fullnan** are conjugated the following verbs and a few others: **af-dumbnan,** *to hold one's peace*; **af-dáubnan,** *to become deaf*; **af-taúrnan,** *to be torn away from*; **and-bundnan,** *to be unbound*; **bi-áuknan,** *to become larger*; **dis-skritnan,** *to become torn*; **fra-lusnan,** *to perish*; **fra-qistnan,** *to perish*; **ga-batnan,** *to profit*; **ga-blindnan,** *to become blind*; **ga-dáuþnan,** *to die*; **ga-haftnan,** *to be attached to*; **ga-háilnan,** *to become whole*; **ga-qiunan,** *to be made alive*; **ga-skáidnan,** *to become parted*; **ga-þaúrsnan,** *to dry up, wither away*; **ga-waknan,** *to awake*; **in-feinan,** *to be moved with compassion*; **mikilnan,** *to be magnified*; **tundnan,** *to take fire*; **ufar-hafnan,** *to be exalted*; **us-geisnan,** *to be aghast*; **us-gutnan,** *to be poured out*; **us-háuhnan,** *to be exalted*; **us-luknan,** *to become unlocked*; **us-mērnan,** *to be proclaimed*; **weihnan,** *to become holy.*

C. Minor Groups.

A. Preterite-Presents.

§ **332.** These verbs were originally unreduplicated perfects which acquired a pres. meaning like Skr. **véda,** Gr. **οἶδα,** Lat. **nōvī,** *I know*, to which a new weak preterite (see § **340**), an infinitive, and a pres. participle were formed in the prim. Germanic period. They are inflected in the pres. like the preterite of strong verbs. The following verbs, most of which are very defective, belong to this class:—

§ **333.** **I. Ablaut-series.**

wáit, *I know*, 2 sing. **wáist** (§ **138**), 1 pl. **witum,** subj. **witjáu,** pret. **wissa** (§ **138**), subj. pret. **wissēdjáu,** pres. part. **witands,** infin. ***witan.**

láis, *I know*. This is the only form extant.

§ 334. **II. Ablaut-series.**

dáug, *it is good for, profits.* The only form extant.

§ 335. **III. Ablaut-series.**

kann, *I know,* 2 sing. **kant (kannt),** 1 pl. **kunnum,** pret. indic. **kunþa,** pret. subj. **kunþēdjáu,** infin. **kunnan,** pres. part. **kunnands,** pp. **kunþs.**

Note.—The pret. and pp. of this verb presents difficulties in all the Germanic languages. The pp. **kunþs,** O.Icel. **kūþr (kunnr),** OE. **cūþ,** OS. **kūþ,** O.Fris. **kūth,** OHG. **kund** (§ 127, Table I), all go back to prim. Germanic ***kúnþaz,** Indg. ***gn̥tós** (with vocalic **n**). The regular prim. Germanic form would have been ***kunđás,** but the separate languages show that the accent must have been shifted from the ending to the stem some time prior to the operation of Verner's law, and that then a preterite was formed direct from the base **kunþ-** + the endings **-ōn, (-ǣn), -ǣs, -ǣ,** &c. (§ 315), whence Goth. **kunþa,** O.Icel. **kunna** from older ***kunþa,** OE. **cūþe,** OHG. **konda.** See § 340.

þarf, *I need,* 2 sing. **þarft,** 1 pl. **þaúrbum,** subj. **þaúrbjáu,** pret. indic. **þaúrfta,** infin. ***þaúrban,** pres. part. **þaúrbands,** pp. **þaúrfts,** *necessary.*

ga-dars, *I dare,* 1 pl. **ga-daúrsum,** subj. **ga-daúrsjáu,** pret. indic. **ga-daúrsta,** infin. **ga-daúrsan.**

§ 336. **IV. Ablaut-series.**

skal, *I shall, owe,* 2 sing. **skalt,** 1 pl. **skulum,** subj. **skuljáu,** pret. indic. **skulda,** pret. subj. **skuldēdjáu,** infin. ***skulan,** pres. part. **skulands,** pp. **skulds,** *owing, lawful.*

man, *I think,* 1 pl. **munum,** subj. **munjáu,** pret. indic. **munda,** infin. **munan,** pres. part. **munands,** pp. **munds.**

bi-nah, *it is permitted* or *lawful*; **ga-nah,** *it suffices,* pp. **bi-naúhts,** *sufficient,* infin. ***-naúhan.** Other forms are wanting.

§ 337. V. Ablaut-series.

mag, *I can, may*, 2 sing. **magt** for ***maht**, dual **magu**, **maguts**, 1 pl. **magum**, subj. **magjáu**, pret. indic. **mahta**, pret. subj. **mahtēdjáu**, infin. ***magan**, pres. part. **magands**, pp. **mahts**.

§ 338. VI. Ablaut-series.

ga-mōt, *I find room*, 1 pl. ***ga-mōtum**, subj. **gamōtjáu**, pret. indic. **ga-mōsta**, infin. ***ga-mōtan**.

ōg, *I fear*, 1 pl. ***ōgum**, subj. **ōgjáu**, pret. indic. **ōhta**; imperative 2 sing. **ōgs**, from prim. Germanic ***ōȝiz**, is originally an injunctive form. 2 pl. **ōgeiþ** (properly subj.), infin. ***ōgan**. The pres. part. of the real old infin. still survives in **unagands**, *fearless*.

§ 339. **áih**, *I have*, probably belonged originally to the seventh class of strong verbs (§ 311), 1, 3 sing. **áih** (7) and **áig** (1), plural 1. **áigum** (2) and **áihum** (2), 2. **áihuþ** (1), 3. **áigun** (2), subj. 3 sing. **áigi** (2), plural 2 pers. **áigeiþ** (1), 3. **áigeina** (1), pres. part. **áigands** (5) and **áihands** (1), infin. **áihan** (1) occurring in the compound **faír-áihan**, *to partake of*, pret. indic. 1, 3 sing. **áihta**, 3 pl. **áihtēdun**, subj. 2 sing. **áihtēdeis**.

NOTE.—In the pres. **h** was regular in the 1, 3 pers. sing. indic. (§§ 136–7), and **g** in all other forms of the present. But in a few cases we find **h** where we should expect **g**, and in one case **g** instead of **h**. The figures in brackets give the number of times **h** and **g** occur in forms of the present.

§ 340. It should be noted that the ending of the past participle of all verbs belonging to the preterite presents goes back to Indg. **-tós** (not **-itós** as in the first class of weak verbs, § 322), as **kunþs** (§ 335 note), **munds**, **skulds** = prim. Germanic ***kúnþaz**, ***mundás**, ***skuldás**, Indg. ***gntós**, ***mntós**, ***skltós**; and similarly with the other past participles. This is no doubt the reason why the preterites do not have the medial **-i-** which is found in the

preterites and past participles of the first class of weak verbs, as **nasida, sōkida**, pp. **nasiþs, sokiþs**; and similarly with the preterites **baúhta, brāhta**, &c. (§ **321**).

B. Verbs in **-mi.**

§ **341.** Only scanty remains of the athematic verbs have been preserved in Gothic. These are the pres. indicative and subjunctive of the substantive verb, and the verb *will.*

1. The Substantive Verb.

§ **342.** The substantive verb forms its present tense from the root **es-**. The other parts of the verb are supplied by **wisan** (§ **308**).

Present.

	Indic.	Subj.
Sing. 1.	**im**, *I am*	**sijáu**
2.	**is**	**sijáis**
3.	**ist**	**sijái**
Dual 1.	**siju**	***sijáiwa**
2.	***sijuts**	***sijáits**
Plur. 1.	**sijum**	**sijáima**
2.	**sijuþ**	**sijáiþ**
3.	**sind**	**sijáina**

Infin. **wisan** Participle **wisands**

Preterite.

	Indic.	Subj.
Sing. 1.	**was**	**wēsjáu**
2.	**wast**	**wēseis**
	[&c. like **nam**, § **286**]	[&c. like **nēmjáu**]

Participle **wisans**

Note.—1. For the imperative the subj. forms **sijáis**, &c., are used.

2. Observe the elision of the vowel in **nist** = **ni ist**, **þatist** = **þata ist**, **karist** = **kara ist**.

3. Beside **sijum**, **sijuþ** there also occur **sium**, **siuþ**, which points to a weak articulation of the intervocalic -**j**-.

The original forms of the pres. indic. were: Sing. ***ésmi** (Skr. **ásmi**), ***ési** beside ***éssi** (Skr. **ási**, Homer ἐσσί), ***ésti** (Skr. **ásti**, Gr. ἐστί); dual ***swés** (Skr. **svás**), ***stés** (Skr. **sthás**); Pl. ***smés** (Skr. **smás**), ***sté** (Skr. **sthá**), ***sénti** (Skr. **sánti**). Beside the accented there also were unaccented forms just as in the pronouns (§ **259**). **ésmi** regularly became **im** through the intermediate stages ***izmi**, ***immi**, ***imm**. **is** from ***isi**, ***izi**; **ist** from ***isti**; **sind** from ***sinđi**. **siju**, **sijum**, **sijuþ** with **sij-** from the pres. subjunctive and the endings of the pret. of strong verbs (§ **292**), cp. the same endings in O.Icel. **erum**, *we are*, **eruþ**, **eru** (OE. **earon**); OHG. **bir-um**, **bir-ut**; OE. **sindon**, OS. **sindun**.

The original forms of the pres. subjunctive were: Sing. ***s(i)jḗm** (Skr. **syā̆m**), ***s(i)jḗs** (Skr. **syā̆s**), ***s(i)jḗt** (Skr. **syā̆t**); Pl. ***sīmḗ**, ***sīté**, ***sijént**, which would have become in Gothic ***sija**, ***sijēs**, ***sija**; ***seima** (OHG. **sīm**), ***seiþ** (OHG. **sīt**), ***sein** (OHG. OS. **sīn**). In Gothic the original **sij-** of the singular was extended to the plural and then the whole tense was remodelled after the analogy of the pres. subjunctive of strong verbs (§ **288**).

2. The Verb '*will*'.

§ **343**. The present tense of this verb was originally an optative (subjunctive) form of a verb in -**mi**, which already in prim. Germanic came to be used indicatively. To this was formed in Gothic a new infinitive, present participle, and weak preterite. The endings of the present are those of the pret. subjunctive (§ **293**). The existing forms are:—

Present.

Sing. 1.	**wiljáu**	Plur. 1.	**wileima**
2.	**wileis**	2.	**wileiþ**
3.	**wili**	3.	**wileina**
Dual 2.	**wileits**		
INFIN.	**wiljan**	PARTICIPLE	**wiljands**

Preterite.

	INDIC.	SUBJ.
Sing. 1.	**wilda**	**wildēdjáu**
	[&c. like **nasida**, § 317]	[&c. like **nasidēdjáu**]

CHAPTER XIV

ADVERBS, PREPOSITIONS, AND CONJUNCTIONS

1. ADVERBS.

§ **344.** Most adverbs of manner are formed from adjectives by means of the suffix **-ba**, the origin of which is uncertain. Some scholars regard it as an instrumental ending, representing an Indg. ***-bhē** or ***-bhō**. Examples are: **baírhtaba**, *brightly*; **báitraba**, *bitterly*; **háuhaba**, *highly*; **hvassaba**, *sharply*; **mikilaba**, *greatly*; **raíhtaba**, *rightly*; **ubilaba**, *evilly*. **sunjaba**, *truly*. **ana-láugniba**, *secretly*; **ga-tēmiba**, *fitly*. **agluba**, *with difficulty*; **harduba** beside **hardaba**, *grievously*; **manwuba**, *in readiness*.

The original ablative of adjectives (Indg. **-ōd**, **-ēd**, OE. **-a**, OS. OHG. **-o**) was often used adverbially, as **and-áugjō**, *openly*; **ana-leikō**, *in like manner*; **ga-leikō**, *like*; **glaggwō**, *diligently*; **sinteinō**, *continually*; **sniumundō**, *quickly*; **spráutō**, *quickly*; **þiubjō**, *secretly*; **þridjō**, *for the third*

time; **ūhteigō**, *in season.* The same ending also occurs in **aftarō**, *behind*; **aúftō**, *perhaps, surely*; **missō**, *one another*; **sundrō**, *asunder*; **ufarō**, *above*; **undarō**, *beneath*; **simlē**, *once.*

§ **345.** The comparative degree of adverbs generally ends in **-is, ōs** (see § **243**), as **áiris**, *earlier*; **faúrþis**, *beforehand*; **framis**, *further*; **haldis**, *rather*; **háuhis**, *higher*; **máis**, *more*; **nēƕis**, *nearer*; **mins** from ***minniz**, *less*; **waírs** from ***wirsiz**, *worse*; **aljaleikōs**, *otherwise*; **sniumundōs**, *with more haste.*

Of the superlative degree two examples only are extant: **frumist**, *first of all*; **máist**, *at most.*

§ **346.** The gen. case is sometimes used adverbially, as **allis**, *in general, wholly*; **and-waírþis**, *over against*; **nahts**, *at night*; **raíhtis**, *however, indeed.*

§ **347.** Adverbs of time are expressed either by simple adverbs, as **áir**, *early*; **ƕan**, *when*; **ju**, *already*; **nu**, *now*; **þan**, *then*; or by the oblique cases of nouns and pronouns, as **himma daga**, *to-day*; **gistra-dagis**, **du maúrgina**, *tomorrow*; **dagis ƕizuh**, *day by day*; **ni áiw**, *never*; **fram himma nu**, *henceforth.*

§ **348.** Adverbs of place denoting rest in a place have the ending **-r** or **-a** (cp. the **-r** in Lat. **cūr**, *why*, Lith. **kur̃**, *where.* The **-a** is originally an instrumental ending), as **aljar**, *elsewhere*; **hēr**, *here*; **ƕar**, *where*; **jáinar**, *yonder*; **þar**, *there*; **afta**, *behind*; **faúra**, *before*; **inna**, *within*; **iupa**, *above*; **ūta**, *without*; **dalaþa**, *below.*

Those denoting motion to a place have either no suffix or one of the suffixes **-þ (-d)**, **-drē.** The **-þ (-d)** goes back to an Indg. particle ***-te**, denoting *motion to a place*, and is also preserved in Greek in words like πό-σε from *πό-τε, *whither*; ἄλλο-σε, *elsewhither.* **-drē** represents an original ablative ending ***-trēd.** Examples are: **aljaþ**, *in another direction*; **dalaþ**, *down*; **ƕaþ**, **ƕadrē**, *whither*; **jaind**, **jaindrē**, *thither*; **samaþ**, *to the same place*; **hidrē**, *hither.*

Those denoting motion from a place have either the suffix **-þrō** or **-na**, where **-þrō** represents an original ablative ending ***-trōd** and is related to the **-tra** in Skr. words like **tá-tra**, *there*; **anyá-tra**, *elsewhere*; and **-na** from an original particle **-nē** denoting *motion from a place*, cp. Lat. **super-ne**, *from above*. Examples are: **aljaþrō**, *from elsewhere*; **allaþrō**, *from all directions*; **dalaþrō**, *from below*; **faírraþrō**, *from afar*; **innaþrō**, **innana**, *from within*; **iupana**, **iupaþrō**, *from above*; **jáinþrō**, *thence*; **ƕaþrō**, *whence*; **þaþrō**, *thence*; **ūtaþrō**, **ūtana**, *from without*; **aftana**, **hindana**, *from behind*.

§ **349**. The affirmative and negative particles are **ja**, **jái**, *yea*, *yes*; **ni**, *not*; **nē**, *nay*, *no*.

The interrogative particles are **u**, which is attached enclitically to the first word of its clause, as **skuldu** (=**skuld-u**) **ist?**, *is it lawful?*; in compounds having a prefix it is attached to the prefix, as **gauláubjats?** (= **ga-u-láubjats?**), *do ye two believe?*; **niu** (= **ni-u**), *not*; **an**, **nuh**, *then*; **jau** (= **ja-u**), *whether*; **þáu** (in the second of two alternative questions), *or*; **ibái**, which like Gr. μή, Lat. **num**, requires a negative answer, cp. St. Mark ii. 19. See § **297**.

§ **350**. 2. Prepositions.

(1) With the accusative: **and**, *along*, *throughout*, *towards*; **faúr**, *for*, *before*; **inuh**, *without*; **þaírh**, *through*, *by*; **undar**, *under*; **wiþra**, *against*.

(2) With the dative: **af**, *of*, *from*; **alja**, *except*; **du**, *to*; **faúra**, *before*; **fram**, *from*; **miþ**, *with*; **nēƕa**, *nigh to*, *near*; **undarō**, *under*; **us**, *out*, *out of*.

(3) With accusative and dative: **afar**, *after*, *according to*; **ana**, *on*, *upon*; **at**, *at*, *by*, *to*; **bi**, *by*, *about*, *around*, *against*, *according to*; **hindar**, *behind*, *beyond*, *among*; **uf**, *under*; **ufar**, *over*, *above*; **und** with acc. *until*, *up to*, with dat. *for*.

(4) With accusative, dative, and genitive: **in** with acc.

in, into, towards, with dat. *in, into, among,* with gen. *on account of.*

§ 351. 3. CONJUNCTIONS.

(1) Copulative: **jah,** *and, also*; **uh** (enclitic), *and*; **nih,** *and not*; **jah . . . jah,** *both . . . and*; **ni þatáinei . . . ak jah,** *not only . . . but also*; **nih . . . ak jah,** *not only . . . but also.*

(2) Disjunctive: **aíþþáu,** *or*; **andizuh . . . aíþþáu,** *either . . . or*; **jaþþē . . . jaþþē,** *whether . . . or*; **ni** (or **nih**) . . . **ni** (or **nih**), *neither . . . nor.*

(3) Adversative: **ak** (after negative clauses), *but*; **akei,** *but*; **iþ, þan, aþþan,** *but, however.*

(4) Conclusive: **nu, nunu, nuh, þannu, þanuh, þaruh, eiþan, duþē** (**duþþē**), *therefore.*

(5) Concessive: **þáu,** *in that case*; **þáuhjabái,** *even though*; **swēþáuh,** *indeed, however.*

(6) Causal: **allis, áuk, raíhtis, untē,** *for, because*; (**ni**) **þēei,** (*not*) *because*; **þandē,** *inasmuch as.*

(7) Final: **ei, þatei, þēei, þei,** *that*; **duþē, duþþē ei, du þamma ei,** *to the end that, because*; **ei, swaei, swaswē,** *so that*; **ibái** (**iba**), *lest, that . . . not.*

(8) Conditional: **jabái,** *if*; **nibái, niba,** *unless, if . . . not.*

(9) Temporal: **swē,** *just as*; **þan, þandē,** *when, as long as*; **biþē, miþþanei,** *whilst*; **sunsei,** *as soon as*; **faúrþizei,** *before that*; **untē, und þatei, þandē,** *until, until that, as long as.*

(10) Comparative: **ƕáiwa,** *how*; **swē,** *as*; **swaswē,** *so as.*

CHAPTER XV

WORD-FORMATION

§ **352.** By far the greater part of the word-forming elements, used in the parent language, were no longer felt as such in Gothic. In this chapter we shall chiefly confine ourselves to those word-forming elements which remained productive, such as prefixes and suffixes.

Nouns.

§ **353.** Nouns may be divided into simple, derivative and compound. Examples of simple nouns are: **aba,** *father*; **ahs,** *ear of grain*; **áiþs,** *oath*; **baúrgs,** *city*; **dags,** *day*; **fōtus,** *foot*; **fisks,** *fish*; **gulþ,** *gold*; **haúrn,** *horn*; **ƕeila,** *time*; **juk,** *yoke*; **nahts,** *night*; **stáins,** *stone*; **waúrd,** *word*; **wulfs,** *wolf*.

§ **354.** Derivative nouns are formed in a great variety of ways:—

1. From adjectives, as **bráidei,** *breadth*; **drugkanei,** *drunkenness*; **laggei,** *length*; **managei,** *multitude*; **siukei,** *sickness* (§ **212**); **mildiþa,** *mildness*; **niujiþa,** *newness* (§ **191**); **managdūþs,** *abundance* (§ **199**); **manniskōdus,** *humanity*; **barniski,** *childhood*.

2. By means of various suffixes most of which were no longer felt as such in Gothic, as **fugls,** *fowl, bird*; **stikls,** *cup*; **tagl,** *hair*; **bagms,** *tree*; **máiþms,** *treasure*; **akrs,** *field*; **tagr,** *tear*; **brōþar,** *brother*; **daúhtar,** *daughter*; **figgrs,** *finger*; **baúrgja,** *citizen*; **gudja,** *priest*; **fiskja,** *fisher*; **bōkareis,** *scribe*; **mōtareis,** *toll-taker*; **lēkinassus,** *healing*. Diminutives, as **barnilō,** *little child*; **magula,** *little boy*; **mawilō,** *little girl*.

3. From strong verbs with and without a prefix, as

láiba, *remnant*; **ur-rists**, *resurrection*; **un-witi**, *ignorance*; **drus**, *fall*; **ga-kusts**, *test*; **nuta**, *fisher*; **saúhts**, *sickness*; **bandi**, *band*; **bandja**, *prisoner*; **dragk**, *drink*; **ga-filh**, *burial*; **ga-munds**, *remembrance*; **fulhsni**, *secret*; **sagqs**, *sinking*; **saggws**, *song*; **ur-runs**, *running out*; **þarba**, *pauper*; **barn**, *child*; **baúr**, *son*; **bērusjōs**, *parents*; **ga-taúra**, *rent*; **ga-qumþs**, *assembly*; **qums**, *advent*; **skula**, *debtor*; **bida**, *prayer*; **gabei**, *riches*; **giba**, *gift*; **ga-nists**, *salvation*; **ga-qiss**, *consent*; **hliftus**, *thief*; **mahts**, *might*; **wists**, *substance*; **wraks**, *persecutor*; **fraþi**, *understanding*; **ga-skafts**, *creation*; **slaúhts**, *slaughter*; **staþs**, *place*; **us-wahsts**, *growth*; **áihts**, *property*; **ga-háit**, *promise*.

4. By means of various prefixes. Some of the forms given as prefixes below are in reality independent words forming the first element of compounds. They have been included among the real prefixes for purely practical purposes. It should be noted that the examples given below include both nouns and adjectives:—

Prefixes.

§ **355.** **af-** from ***aƀ-** (O.Icel. OS. **af-**, OE. **æf-** (unaccented form **of-**), OHG. **ab**, Indg. ***apó** beside ***ápo**, Gr. ἀπό, ἄπο, *off, from, away from*), as **af-drugkja**, *drunkard*; **af-ētja**, *glutton*; **af-gudei**, *ungodliness*; **af-guþs**, *godless*; **af-lageins**, *remission*; **af-lēts**, *forgiveness*; **af-stass**, *a falling away*.

§ **356.** **afar-** (O.Icel. **afar-**, OHG. **avar-**, a deriv. of Indg. ***ápo** + the comparative suffix **-er-os**, *after*, cp. Skr. **áparas**, *the latter*; adv. **aparám**, *later*), as **afar-dags**, *the next day*; **afar-sabbatus**, *the first day after the Sabbath*.

§ **357.** **ana-** (OS. **an-**, OHG. **ana-**, OE. **an-**, accented form of **on-**, Gr. ἀνά, ἄνα, *on, upon*), as **ana-būsns**, *command*; **ana-filh**, *tradition*; **ana-lageins**, *a laying on*; **ana-minds**, *supposition*; **ana-qiss**, *blasphemy*; **ana-siuns**, *visible*; **ana-stōdeins**, *beginning*; **ana-waírþs**, *future*.

§ **358. and-**, mostly in verbs, **anda-**, only with nouns and adjectives (O.Icel. **and-**, OE. **and-**, **ond-**, OS. **and-**, **ant-**, OHG. **ant-**, **ent-**, **int-**, cp. Skr. **ánti**, Gr. ἀντί, *opposite, against*, Lat. **ante**, *before*), as **and-áugi**, *face*; **and-bahts**, *servant*; **and-huleins**, *revelation*; **and-waírþi**, *presence*.—**anda-baúhts**, *ransom*; **anda-hafts**, *answer*; **anda-nēms**, *pleasant*; **anda-nahti**, *evening*; **anda-staþjis**, *adversary*; **anda-þāhts**, *circumspect*; **anda-wáurdi**, *answer*.

§ **359. at-** (O.Icel. OS. **at-**, OE. **æt-**, OHG. **az-**, *at, to*, Lat. **ad**, *to*), only in **at-aþni**, *year*; **at-witáins**, *observation*.

§ **360. bi-** (OE. OS. **be-**, OHG. **bi-**, the unaccented form of OE. OS. OHG. **bī**, *by*), as **bi-faíhō**, *covetousness*; **bi-háit**, *strife*; **bi-máit**, *circumcision*; **bi-sitands**, *neighbour*.

§ **361. dis-** (probably borrowed from Lat. **dis-**, *apart, asunder*), only in **dis-taheins**, *dispersion*; **dis-wiss**, *dissolution*.

§ **362. faír-** (OHG. **fir-**, **far-**, NHG. **ver-**, Skr. **pári**, Gr. πέρι, περί, *around*, Lat. **per**, *through*), only in **faír-weitl**, *spectacle*.

§ **363. faúr-** (OE. OS. **for**, OHG. **furi**, *for, before*), as **faúr-baúhts**, *redemption*; **faúr-hāh**, *curtain*; **faúr-lageins**, *a laying before*; **faúr-stasseis**, *chief ruler*;

§ **364. faúra-** (OE. **fore**, OS. OHG. **fora**, *before, for*), as **faúra-daúri**, *street*; **faúra-gagga**, *steward*; **faúra-hāh**, *curtain*; **faúra-maþleis**, *ruler*; **faúra-tani**, *sign, wonder*.

§ **365. fra-** (OHG. **fra-**, Lat. **pro-**, Gr. πρό, *before*), as **fra-gifts**, *gift, promise*; **fra-qisteins**, *waste*; **fra-lusts**, *loss*; **fra-waúrhts**, *sin*; **fra-weit**, *revenge*.

§ **366. fram-** (O.Icel. OE. OS. OHG. **fram-**, *from*), as **fram-aldrs**, *very old*; **fram-gāhts**, *progress*.

§ **367. ga-** (OE. **ge-**, OS. **gi-**, OHG. **ga-**, **gi-**), originally a preposition meaning *together*, which already in prim. Germanic was no longer used as an independent word. It was especially used in forming collective nouns, but at a later period it often had only an intensive meaning or

no special meaning at all, as **ga-baúrþs**, *birth*; **ga-bruka**, *fragment*; **ga-dōfs**, *becoming, fit*; **ga-filh**, *burial*; **ga-guþs**, *pious*; **ga-hugds**, *thought*; **ga-juk**, *a pair*; **ga-kusts**, *proof*; **ga-man**, *fellow-man*; **ga-munds**, *remembrance*; **ga-qumþs**, *assembly*; **ga-skafts**, *creation*; **ga-waúrstwa**, *fellow-worker*.

§ 368. **hindar-** (OE. hinder, OHG. **hintar**, *behind*), only in **hindar-weis**, *deceitful*; **hindar-weisei**, *deceitfulness*.

§ 369. **id-** (OE. ed-, OHG. **ita-**, **it-**, *back, again, re-*), only in **idweit** (OE. edwīt, OHG. **ita-wīz**, **it-wīz**), *reproach*.

§ 370. **in-** (OE. OS. OHG. in, O.Lat. en, later in, Gr. ἐνί, ἐν, *in*), as **in-ahei**, *soberness*; **in-ahs**, *sober*; **in-gardja**, *one of the same household*; **in-ilō**, *excuse*; **in-kunja**, *countryman*; **in-máideins**, *exchange*; **in-winds**, *turned aside*.

§ 371. **inna-** (O.Icel. OE. inne, OHG. **inna**, *within*), only in **inna-kunds**, *of the same household*.

§ 372. **missa-** (OE. mis-, OHG. **missa-**, **missi-**, Indg. ***mitto-**, originally a participial adjective meaning *lost*), as **missa-dēþs**, *misdeed*; **missa-leiks**, *various*; **missa-qiss**, *discord*.

§ 373. **miþ-** (OE. OS. mid, OHG. mit, *with*, Gr. μετά, *with, under, between*), as **miþ-gardi-waddjus**, *partition wall*; **miþ-ga-sinþa**, *travelling companion*; **miþ-wissei**, *conscience*.

§ 374. **uf-** from ***ub-** (Skr. úpa, Gr. ὑπο, *up, under*), as **uf-áiþeis**, *under an oath*; **uf-blōteins**, *entreaty*; **uf-háuseins**, *obedience*; **uf-kunþi**, *knowledge*.

§ 375. **ufar-** (OE. ofer, OS. **oƀar**, OHG. **ubar**, Gr. ὑπέρ, Skr. **upári**, *over, above*), as **ufar-fullei**, *overfullness*; **ufar-fulls**, *overfull*; **ufar-gudja**, *chief priest*; **ufar-mēli**, *superscription*.

§ 376. **un-** (OE. OS. OHG. **un-**, Lat. **en-**, Gr. ἀ-, a negative particle, *un-*, sometimes used intensitively with the meaning *bad, evil*, &c.), as **un-agei**, *fearlessness*; **un-baírands**, *barren*; **un-fagrs**, *unfit*; **un-frōdei**, *without understanding*; **un-háili**, *disease*; **un-hulþa**, *evil spirit*; **un-mahts**, *infirmity*; **un-wāhs**, *blameless*.

§ 377. **us-** from ***uz-** (OE. **or-**, OS. OHG. **ur-**, *out*), as **us-filh**, *burial*; **us-fōdeins**, *food*; **us-fulleins**, *fullness*; **us-kunþs**, *well-known*; **us-qiss**, *accusation*; **us-stass**, *resurrection*; **ur-rists**, *resurrection*, see § 175 note 3.

§ 378. **wiþra-** (OE. **wiþer**, OHG. **widar**, *against*), only in **wiþra-waírþs**, *opposite*.

SUFFIXES.

§ 379. **-and-** (OE. **-end**, **-nd**, OS. **-and**, **-nd**; OHG. **-ant**, **-nt**), originally the ending of the present participle (§ 217), used in forming nomina agentis, as **bisitands**, *neighbour*; **frijōnds**, *friend*; **fijands**, *enemy*; **nasjands**, *saviour*. See § 218.

§ 380. **-arja-** (OE. **-ere**, OHG. **-ări**, Lat. **-ārius**), originally used to form nomina agentis from other nouns, and then later from verbs also, as **bōkareis**, *scribe*; **láisareis**, *teacher*; **liuþareis**, *singer*; **mōtareis**, *toll-taker*; **sōkareis**, *disputer*. See § 185.

§ 381. **-assu-** from ***-attu-**, Indg. **-ad-tu-** (cp. § 138), the first element of which is the same as the **-at-** in Goth. **-atjan**, OE. **-ettan**, OHG. **-azzen**, Gr. -άζειν, in verbs like Goth. **laúhatjan**, OHG. **lohazzen**, *to lighten*. Mostly extended to **-inassu-** with **-in-** from verbs like **fráujinōn**, *to rule over*; **gudjinōn**, *to be a priest* (§ 415); as **ibnassus**, *evenness*; **ufarassus**, *overflow*; **blōtinassus**, *service*, *worship*; **draúhtinassus**, *warfare*; **gudjinassus** (formed from stem **gudjin-**, nom. **gudja**, *priest*), *office of a priest*; **hōrinassus**, *adultery*; **lēkinassus**, *healing*; **skalkinassus**, *service*; **þiudinassus**, *service*; **waninassus**, *want*.

§ 382. **-dūþi-**, forming fem. abstract nouns, cp. Lat. **juventus**, *youth*, gen. **juventūtis**, Indg. **-tūti-**, as **ajukdūþs**, *eternity*; **managdūþs**, *abundance*; **mikildūþs**, *greatness*; **gamáindūþs**, *communion*. See § 199.

§ 383. **-īn-**, embracing fem. abstract nouns formed from adjectives, as **áudagei**, *blessedness*; **báitrei**, *bitterness*;

bleiþei, *mercy*; **bráidei**, *breadth*; **diupei**, *depth*; **gōdei**, *goodness*; **handugei**, *wisdom*; **laggei**, *length*; **liutei**, *deceit*; **mikilei**, *greatness*; **siukei**, *sickness*; **swinþei**, *strength*. See § 212.

§ 384. **-iþa** (OE. **-þo**, **-þ**, OHG. **-ida**, prim. Germanic **-iþō** with **-i-** from **ja-** and **i**-stems, Indg. **-tā**), used in forming fem. abstract nouns from adjectives, as **aggwiþa**, *anguish*; **agliþa**, *tribulation*; **dáubiþa**, *deafness*; **diupiþa**, *depth*; **dwaliþa**, *foolishness*; **gáuriþa**, *sorrow*; **kaúriþa**, *weight*; **manwiþa**, *preparation*; **mēriþa**, *fame*; **mildiþa**, *mildness*; **niujiþa**, *newness*; **swēriþa**, *honour*; **swikniþa**, *purity*; **weihiþa**, *holiness*. See § 191. **-iþa** generally became **-ida** by dissimilation when the preceding syllable began with a voiceless consonant, as **áuþida**, *desert*; **waírþida**, *worthiness*.

§ 385. **-ōþu-** (OE. **-aþ**, **-oþ**, OHG. **-ōd**, Lat. **-ātu-**, Gr. Doric -ᾱτύ-), used in forming masc. abstract nouns from the second class of weak verbs, as **gáunōþus**, *mourning*; **gabaúrjōþus**, *pleasure*. **-ōþu-** became **-ōdu-** by dissimilation when the preceding syllable began with a voiceless consonant, as **aúhjōdus**, *tumult*; **manniskōdus**, *humanity*; **wratōdus**, *journey*.

§ 386. **-ubni**, **-ufni** (see § 158 note), prim. Germanic **-uƀnja-**, Indg. **-mnjo-** with vocalic **m**, as **fastubni**, *observance*; **fráistubni**, *temptation*; **witubni**, *knowledge*; **waldufni**, *power*; **wundufni**, *wound*.

§ 387. **-þwa** (prim. Germanic **-þwō**, Indg. **-twā**), as **fijaþwa**, **fiaþwa**, *hatred*; **frijaþwa**, *love*; **saliþwōs**, pl., *dwelling*, *mansion*.

§ 388. **-eini-**, prim. Germanic **-i(j)ini-**, Indg. **-ejeni-**; **-ōni-**, Indg. **-āni-**; **-áini-**, prim. Germanic **-ǣ(j)ini-**, Indg. **-ējeni-**; used in forming verbal abstract nouns from the first three classes of weak verbs, as **láiseins**, *doctrine*; **laþōns**, *invitation*; **libáins**, *life*. See § 200.

Compound Nouns.

§ **389.** In compound nouns formed by composition the second element is always a noun, but the first element may be a noun, adjective, or a particle. The declension and gender of compound nouns are determined by the final element.

The final vowel of the first element generally remained in the pure a-stems, but there are many exceptions which it is difficult to account for. Examples are: **áihva-tundi**, *thornbush*; **áina-baúr**, *first-born*; **áiza-smiþa**, *coppersmith*; **arma-haírtei**, *mercy*; **daúra-wards**, *door-keeper*; **dwala-waúrdei**, *foolish talk*; **figgra-gulþ**, *finger-ring*; **garda-waldands** (but see § **197**), *master of the house*; **hunda-faþs**, *centurion*; **hunsla-staþs**, *altar*; **lagga-mōdei**, *long-suffering*; **láuna-wargs**, *unthankful person*; **láusa-waúrdi**, *empty talk*; **lukarna-staþa**, *candlestick*; **waíla-dēþs**, *benefit*; **waúrda-jiuka**, *a strife about words*; **weina-gards**, *vine-yard*; **weina-triu**, *vine*. But on the other hand: **áin-falþei**, *simplicity*; **all-waldands**, *the Almighty*; **gud-hūs**, *temple*; **guþ-blōstreis**, *worshipper of God*; **hals-agga**, *neck*; **láus-handus** (adj.), *empty-handed*; **manag-falþs** (adj.), *manifold*; **sigisláun**, *prize*; **wein-drugkja**, *wine-bibber*.

The **-a** remained in the short **ja**-stems, but disappeared in the long, as **midja-sweipáins**, *the flood*; **niuja-satiþs**, *novice*; **wilja-halþei**, *respect of persons*; but **frei-hals**, *freedom*. **arbi-numja**, *heir*; **agláiti-waúrdei**, *indecent language*.

The final vowel of the first element regularly remained in the **ō-**, **jō-**, **i-**, and **u**-stems, as **mōta-staþs**, *toll-place*. **þūsundi-faþs**, *leader of a thousand men*. **gabaúrþi-waúrda**, *genealogy*; **mari-sáiws**, *sea*; **mati-balgs**, *wallet*; **náudi-bandi**, *fetter*; but **brūþ-faþs**, *bridegroom*. **asilu-qaírnus**, *mill-stone*; **faíhu-gaírnei**, *covetousness*; **filu-waúrdei**, *much talking*; **fōtu-baúrd**, *footboard*; **grundu-waddjus**, *foundation*; **hardu-haírtei**, *hard-heartedness*.

þiuþi-qiss instead of ***þiuþa-qiss**, *blessing*.

The **n**-stems have **a**, as **áuga-daúrō**, *window*; **mana-sēþs**, *mankind*; but **man-leika**, *image*; **staua-stōls**, *judgment seat*.

Examples of consonant stems are: **baúrgs-waddjus**, *town-wall*; **brōþru-lubō**, *brotherly love*, beside the new formation **brōþra-lubō**; **nahta-mats**, *supper*, formed on analogy with the **a**-stems.

Adjectives.

§ **390**. Adjectives, like nouns, may be conveniently divided into three classes: simple, derivative, and compound. Examples of simple adjectives are: **áins**, *one*; **alls**, *all*; **baírhts**, *bright*; **blinds**, *blind*; **dáuþs**, *dead*; **diups**, *deep*; **fagrs**, *fair*; **fulls**, *full*; **háils**, *whole*; **hardus**, *hard*; **ibns**, *even*; **juggs**, *young*; **kalds**, *cold*; **mikils**, *great*; **raíhts**, *right*; **siuks**, *sick*; **ubils**, *evil*.

§ **391**. Derivative adjectives often have the same prefixes as nouns (§§ **355–78**), as **af-guþs**, *godless*; **ana-siuns**, *visible*; **anda-nēms**, *pleasant*; **fram-aldrs**, *very old*; **ga-guþs**, *pious*; **missa-leiks**, *various*; **un-fagrs**, *unfit*; **us-kunþs**, *well known*.

Suffixes.

§ **392**. **-aga-** (OE. **-ig**, OHG. **-ag**, prim. Germanic **-ăʒá-**, Indg. **-oqó-**, cp. Skr. **-aká-**, as **áudags**, *blessed*; **grēdags**, *greedy*; **mōdags**, *angry*; **un-hunslags**, *without offering*; **wulþags**, *glorious*.

§ **393**. **-aha-** (prim. Germanic **-áχa-**, Indg. **-óqo-**, cp. Skr. **-áka-**, the same suffix as the above with difference of accent), as **áinaha** (weak decl.), *only*; **niu-klahs**, *under age*; **stáinahs**, *stony*; **un-barnahs**, *childless*; **waúrdahs**, *verbal*; and similarly **baírgahei**, *hill country*, from ***baírgahs**; **brōþrahans**, *brethren*, from ***brōþrahs**.

§ **394**. **-eiga-** (OE. **-ig**, OHG. **-ĭg**, prim. Germanic **-īʒá-**, Indg. ***-īqó-**, cp. Skr. **-īká-**), as **anda-nēmeigs**, *holding fast*;

Compound Nouns.

§ **389.** In compound nouns formed by composition the second element is always a noun, but the first element may be a noun, adjective, or a particle. The declension and gender of compound nouns are determined by the final element.

The final vowel of the first element generally remained in the pure **a**-stems, but there are many exceptions which it is difficult to account for. Examples are: **áilva-tundi,** *thornbush*; **áina-baúr,** *first-born*; **áiza-smiþa,** *coppersmith*; **arma-haírtei,** *mercy*; **daúra-wards,** *door-keeper*; **dwala-waúrdei,** *foolish talk*; **figgra-gulþ,** *finger-ring*; **garda-waldands** (but see § **197**), *master of the house*; **hunda-faþs,** *centurion*; **hunsla-staþs,** *altar*; **lagga-mōdei,** *long-suffering*; **láuna-wargs,** *unthankful person*; **láusa-waúrdi,** *empty talk*; **lukarna-staþa,** *candlestick*; **waíla-dēþs,** *benefit*; **waúrda-jiuka,** *a strife about words*; **weina-gards,** *vine-yard*; **weina-triu,** *vine.* But on the other hand: **áin-falþei,** *simplicity*; **all-waldands,** *the Almighty*; **gud-hūs,** *temple*; **guþ-blōstreis,** *worshipper of God*; **hals-agga,** *neck*; **láus-handus** (adj.), *empty-handed*; **manag-falþs** (adj.), *manifold*; **sigisláun,** *prize*; **wein-drugkja,** *wine-bibber.*

The **-a** remained in the short **ja**-stems, but disappeared in the long, as **midja-sweipáins,** *the flood*; **niuja-satiþs,** *novice*; **wilja-halþei,** *respect of persons*; but **frei-hals,** *freedom.* **arbi-numja,** *heir*; **agláiti-waúrdei,** *indecent language.*

The final vowel of the first element regularly remained in the **ō-**, **jō-**, **i-**, and **u**-stems, as **mōta-staþs,** *toll-place.* **þūsundi-faþs,** *leader of a thousand men.* **gabaúrþi-waúrda,** *genealogy*; **mari-sáiws,** *sea*; **mati-balgs,** *wallet*; **náudi-bandi,** *fetter*; but **brūþ-faþs,** *bridegroom.* **asilu-qaírnus,** *mill-stone*; **faíhu-gaírnei,** *covetousness*; **filu-waúrdei,** *much talking*; **fōtu-baúrd,** *footboard*; **grundu-waddjus,** *foundation*; **hardu-haírtei,** *hard-heartedness.*

þiuþi-qiss instead of ***þiuþa-qiss**, *blessing*.

The **n**-stems have **a**, as **áuga-daúrō**, *window*; **mana-sēþs**, *mankind*; but **man-leika**, *image*; **staua-stōls**, *judgment seat*.

Examples of consonant stems are: **baúrgs-waddjus**, *town-wall*; **brōþru-lubō**, *brotherly love*, beside the new formation **brōþra-lubō**; **nahta-mats**, *supper*, formed on analogy with the **a**-stems.

ADJECTIVES.

§ **390**. Adjectives, like nouns, may be conveniently divided into three classes: simple, derivative, and compound. Examples of simple adjectives are: **áins**, *one*; **ąlls**, *all*; **baírhts**, *bright*; **blinds**, *blind*; **dáuþs**, *dead*; **diups**, *deep*; **fagrs**, *fair*; **fulls**, *full*; **háils**, *whole*; **hardus**, *hard*; **ibns**, *even*; **juggs**, *young*; **kalds**, *cold*; **mikils**, *great*; **raíhts**, *right*; **siuks**, *sick*; **ubils**, *evil*.

§ **391**. Derivative adjectives often have the same prefixes as nouns (§§ **355–78**), as **af-guþs**, *godless*; **ana-siuns**, *visible*; **anda-nēms**, *pleasant*; **fram-aldrs**, *very old*; **ga-guþs**, *pious*; **missa-leiks**, *various*; **un-fagrs**, *unfit*; **us-kunþs**, *well known*.

SUFFIXES.

§ **392**. **-aga-** (OE. **-ig**, OHG. **-ag**, prim. Germanic **-azá-**, Indg. **-oqó-**, cp. Skr. **-aká-**, as **áudags**, *blessed*; **grēdags**, *greedy*; **mōdags**, *angry*; **un-hunslags**, *without offering*; **wulþags**, *glorious*.

§ **393**. **-aha-** (prim. Germanic **-áχa-**, Indg. **-óqo-**, cp. Skr. **-áka-**, the same suffix as the above with difference of accent), as **áinaha** (weak decl.), *only*; **niu-klahs**, *under age*; **stáinahs**, *stony*; **un-barnahs**, *childless*; **waúrdahs**, *verbal*; and similarly **baírgahei**, *hill country*, from ***baírgahs**; **brōþrahans**, *brethren*, from ***brōþrahs**.

§ **394**. **-eiga-** (OE. **-ig**, OHG. **-īg**, prim. Germanic **-īzá-**, Indg. ***-īqó-**, cp. Skr. **-īká-**), as **anda-nēmeigs**, *holding fast*;

ansteigs, *gracious*; **hrōþeigs**, *victorious*; **láiseigs**, *apt to teach*; **listeigs**, *cunning*; **mahteigs**, *mighty*; **sineigs**, *old*; **þiuþeigs**, *good*; **us-beisneigs**, *long-suffering*; **waúrst-weigs**, *effective*.

§ **395**. **-eina-** (OE. -en, OHG. -īn, prim. Germanic -īna-, = Lat. -īnu-s), used in forming adjectives denoting the material of which a thing is made, as **aírþeins**, *earthen*; **áiweins**, *eternal*; **barizeins**, *of barley*; **filleins**, *leathern*; **gulþeins**, *golden*; **gumeins**, *male*, **qineins**, *female*; **stáineins**, *of stone*; **þaúrneins**, *thorny*; **triweins**, *wooden*.

§ **396**. **-iska-** (OE. -isc, OHG. -isc, -isk, Lat. -iscu-s, Gk. -ισκο-ς), generally connoting the quality of the object denoted by the simplex, as **barnisks**, *childish*; **funisks**, *fiery*; **gudisks**, *godly*; **mannisks**, *human*; ***þiudisks**, whence **þiudiskō**, *after the manner of Gentiles*; **iudaíwisks**, *Jewish*, formed from **Iudaíus**, *Jew*; **háiþiwisks**, *wild*, with **w** from **iudaíwisks**.

Compound Adjectives.

§ **397**. In compound adjectives formed by composition the second element is always an adjective or used as an adjective, but the first element may be a noun, adjective, verb, or particle. The final vowel in the first element of the compound follows the same rule as in nouns (§ **389**), as **akrana-láus**, *fruitless*; **gōda-kunds**, *of good origin*; **guda-láus**, *godless*; **himina-kunds**, *heavenly*; **witōda-láus**, *lawless*; **áin-falþs**, *simple*; **mikil-þūhts**, *high-minded*. **andi-láus** beside **anda-láus**, *endless*, with **a** from the pure **a**-stems. **aírþa-kunds**, *born of the earth*; **ƕeila-waírbs**, *transitory*. **náudi-þaúrfts**, *needy*. **faíhu-gaírns**, *covetous*; **handu-waúrhts**, *made by hands*. **guma-kunds**, *male*; **qina-kunds**, *female*; **silba-wiljis**, *willing of oneself*.

§ **398**. In addition to the class of compound adjectives given above, the parent language had a class, the second element of which was originally a noun. Such compounds

are generally called bahuvrīhi or possessive compounds, as Lat. **longipēs,** *having a long foot, long-footed*; Gr. **δυσμενής,** *having an evil mind, hostile*; Gothic **alja-kuns,** *belonging to another race, foreign*; **arma-haírts,** *merciful*; **háuh-haírts,** *proud, haughty*; **ibna-leiks,** *equal*; **láus-handus,** *empty-handed*; **láusa-waúrds,** *talking vainly*; **ubil-waúrds,** *evil-speaking*.

Verbs.

§ 399. From a morphological point of view, all verbs may be divided into two great classes: simple and compound. Simple verbs are sub-divided into primary and denominative verbs. To the former sub-division belong the strong verbs and a certain number of weak verbs, and to the latter the denominative verbs. The simple primary verbs are here left out of further consideration, as their formation belongs to the wider field of comparative grammar. Compound verbs are of various kinds: (1) those formed from simple verbs by means of separable or inseparable particles, (2) those formed from nouns and adjectives with verbal prefixes or suffixes.

§ 400. Simple verbs are formed direct from nouns and adjectives or from the corresponding strong verbs, as **dáiljan,** *to deal out*; **fōdjan,** *to feed*; **namnjan,** *to name*; **wēnjan,** *to hope*; **fiskōn,** *to fish*; **karōn,** *to care for*. **háiljan,** *to heal*; **hráinjan,** *to make clean*; **mikiljan,** *to magnify*; **weihnan,** *to become holy*. **lagjan,** *to lay*; **nasjan,** *to save*; **ráisjan,** *to raise*; **satjan,** *to set*; **wandjan,** *to turn*.

§ 401. Compound verbs are formed from simple verbs, nouns, and adjectives, by means of various prefixes. See below. On the accentuation of the prefixes in verbs see **§§ 33–4.**

Prefixes.

§ 402. **af-** (**§ 355**), as **af-áikan,** *to deny*; **af-dáuþjan,** *to kill*; **af-gaggan,** *to go away*; **af-lētan,** *to dismiss*; **af-máitan,** *to cut off*; **af-slahan,** *to kill*; **af-tiuhan,** *to draw away*.

§ 403. **afar-** (§ 356), as **afar-gaggan**, *to follow*; **afar-láistjan**, *to follow after*.

§ 404. **ana-** (§ 357), as **ana-áukan**, *to add to*; **ana-biudan**, *to command*; **ana-háitan**, *to call on*; **ana-hneiwan**, *to stoop down*; **ana-lagjan**, *to lay on*; **ana-stōdjan**, *to begin*.

§ 405. **and-** (§ 358), as **and-bindan**, *to unbind*; **and-hafjan**, *to answer*; **and-huljan**, *to uncover*; **and-niman**, *to receive*; **and-sakan**, *to dispute*; **and-standan**, *to withstand*.

§ 406. **at-** (§ 359), as **at-áugjan**, *to show*; **at-giban**, *to give up*; **at-hafjan**, *to take down*; **at-lagjan**, *to lay on*; **at-saíƕan**, *to take heed*; **at-tēkan**, *to touch*; **at-waírpan**, *to cast down*; **at-wōpjan**, *to call*.

§ 407. **bi-** (§ 360), as **bi-áukan**, *to add to*; **bi-gitan**, *to find*; **bi-leiban**, *to remain*; **bi-rinnan**, *to run about*; **bi-sitan**, *to sit about*; **bi-swaran**, *to adjure*.

§ 408. **dis-** (§ 361), as **dis-dáiljan**, *to share*; **dis-sitan**, *to settle upon*; **dis-tahan**, *to waste*; **dis-taíran**, *to tear asunder*; **dis-wilwan**, *to plunder*.

§ 409. **-du-** (of unknown origin), as **du-at-gaggan**, *to go to*; **du-ginnan**, *to begin*; **du-rinnan**, *to run to*; **du-stōdjan**, *to begin*.

§ 410. **faúr-** (§ 363), as **faúr-biudan**, *to forbid*; **faúr-gaggan**, *to pass by*; **faúr-qiþan**, *to excuse*; **faúr-sniwan**, *to hasten before*.

§ 411. **faúra-** (§ 364), as **faúra-gaggan**, *to go before*; **faúra-gateihan**, *to inform beforehand*; **faúra-standan**, *to govern*.

§ 412. **fra-** (§ 365), as **fra-giban**, *to give*; **fra-itan**, *to devour*; **fra-lētan**, *to liberate*; **fra-liusan**, *to lose*; **fra-niman**, *to receive*; **fra-qistjan**, *to destroy*; **fra-wardjan**, *to destroy*.

§ 413. **ga-** (originally added to verbs to impart to them a perfective meaning, see § 367), as **ga-baíran**, *to bring*

forth; **ga-bindan**, *to bind*; **ga-dáiljan**, *to divide*; **ga-fāhan**, *to seize*; **ga-fulljan**, *to fill*; **ga-háitan**, *to call together*; **ga-kiusan**, *to approve*; **ga-láubjan**, *to believe*; **ga-lisan**, *to gather together*; **ga-nasjan**, *to save*; **ga-rinnan**, *to hasten together*; **ga-taíran**, *to destroy*; **ga-wandjan**, *to turn round*.

§ **414.** **hindar-** (§ 368), only in **hindar-leiþan**, *to go behind*.

§ **415.** **in-** (§ **370**), as **in-brannjan**, *to put in the fire*; **in-saian**, *to sow in*; **in-saíƕan**, *to look at*; **in-sandjan**, *to send forth*; **in-widan**, *to reject*.

§ **416.** **twis-** (OE. **twi-**, OHG. **zwi-**, Lat. **bi-**, Gr. δι- from *δϝι-, *two*), denoting separation, only in **twis-standan**, *to depart from one*.

§ **417.** **uf-** (§ **374**), as **uf-blēsan**, *to blow up*; **uf-brikan**, *to reject*; **uf-dáupjan**, *to baptize*; **uf-háusjan**, *to submit*; **uf-kunnan**, *to recognize*; **uf-ligan**, *to lie under*.

§ **418.** **tuz-** (OE. **tor-**, Gr. δυς-), only in **tuz-wērjan**, *to doubt*.

§ **419.** **þaírh-** (OE. **þurh**, OHG. **durh**, *through*), as **þaírh-baíran**, *to carry through*; **þaírh-gaggan**, *to go through*; **þaírh-saíƕan**, *to see through*; **þaírh-wisan**, *to remain*.

§ **420.** **ufar-** (§ **375**), as **ufar-gaggan**, *to transgress*; **ufar-mēljan**, *to write over*; **ufar-munnōn**, *to forget*; **ufar-skadwjan**, *to overshadow*; **ufar-steigan**, *to mount up*.

§ **421.** **und-** (OE. **oþ-**, OHG. **unt-**, *up to*), as **und-greipan**, *to seize*; **und-rēdan**, *to grant*; **und-rinnan**, *to run to one*.

unþa- (OE. **ūþ-**, OHG. **int-**, *from, away*), only in **unþa-þliuhan** = OHG. **int-fliohan**, *to escape*.

§ **422.** **us-** (§ 377), as **us-anan**, *to expire*; **us-beidan**, *to await*; **us-dreiban**, *to drive out*; **us-giban**, *to give out*; **us-kiusan**, *to choose out*; **us-láubjan**, *to permit*; **us-qiþan**, *to proclaim*; **us-tiuhan**, *to lead out*. **ur-ráisjan**, *to rouse up*; **ur-reisan**, *to arise*; **ur-rinnan**, *to proceed*. See § **175** note 3.

§ **423.** **wiþra-** (§ **378**), only in **wiþra-gaggan**, **wiþra-ga-mōtjan**, *to go to meet*.

Suffixes.

§ **424.** **-atjan** (OE. **-ettan**, OHG. **-azzen**, cp. § **381**), used in forming intensitive verbs, as **laúhatjan,** *to lighten*; **káupatjan,** *to buffet*; **swōgatjan,** *to sigh, groan.*

§ **425.** **-inōn** (with **-in-** from verbs like **gudjinōn,** *to be a priest,* formed from the stem **gudjin-,** nom. **gudja,** *priest*; **ga-áiginōn,** *to take possession of,* from **áigin,** *property*), and similarly **fráujinōn,** *to rule over*; **raginōn,** *to be governor.* The **-in-** then came to be extended to verbs like **skalkinōn,** *to serve,* from **skalks,** *servant*; and similarly **draúhtinōn,** *to wage war*; **faginōn,** *to rejoice*; **hōrinōn,** *to commit adultery*; **lēkinōn,** *to heal*; **reikinōn,** *to govern.*

CHAPTER XVI

SYNTAX

Cases.

§ **426.** **Accusative.** Transitive verbs govern the accusative as in other languages: **ga-saíƕiþ þana sunu mans,** *ye shall see the son of man*; **akran baíran,** *to bear fruit*; &c.

A few verbs take an accusative of kindred meaning, as **ōhtēdun sis agis mikil,** lit. *they feared great fear for themselves, they feared exceedingly*; **háifstei þō gōdōn háifst,** *fight* (*thou*) *the good fight*; similarly **huzdjan huzda,** *to treasure up treasures*; **waúrkjan waúrstwa,** *to work works.*

An accusative of closer definition occurs very rarely in Gothic: **urrann sa dáuþa gabundans handuns jah fōtuns faskjam,** *the dead man came forth bound as to hands and feet with bandages*; **standáiþ nu ufgaúrdanái hupins izwarans sunjái,** *stand therefore, girt as to your loins with truth.*

An accusative of the person is used with the impersonal verbs **grēdōn,** *to be hungry*; **huggrjan,** *to hunger*; **þaúrsjan,** *to thirst*; and also with gen. of the thing **kar(a) ist,** *there is a care, it concerns*, as **ni kar-ist ina þizē lambē,** *he careth not for the sheep.*

The space and time over which an action extends are expressed by the accusative, as **qēmun dagis wig,** *they went a day's journey*; **jabái ƕas þuk ananáuþjái rasta áina, gaggáis miþ imma twōs,** *if anyone (whosoever) shall compel thee to go a mile, go with him two*; **salida twans dagans,** *he abode two days.*

láisjan takes two accusatives, one of the person, and one of the thing taught, as **láisida ins in gajukōm manag,** *he taught them many a thing in parables.* The following verbs and a few others have a double accusative in the active, one of the external object, and one of the predicate :— **táujan,** as **ƕana þuk silban táujis þu?** *whom makest thou thyself?*; **waúrkjan,** as **raíhtōs waúrkeiþ stáigōs guþs unsaris,** *make ye straight the paths of our God*; **briggan,** as **sō sunja frijans izwis briggiþ,** *the truth shall make you free*; **dōmjan,** as **garaíhtana dōmidēdun guþ,** *they justified God*; **kunnan,** as **kunnands ina waír garaíhtana jah weihana,** *knowing him (to be) a just and holy man*; **bigitan,** as **bigētun þana siukan skalk háilana,** *they found the sick servant whole*; **qiþan,** as **izwis ni qiþa skalkans,** *I call you not servants*; **namnjan,** as **þanzei apaústaúluns namnida,** *whom he called apostles*; **rahnjan,** as **triggwana mik rahnida,** *he counted me faithful*; **háitan,** as **Daweid ina fráujan háitiþ,** *David calls him Lord*; **áihan,** as **attan áigum Abraham,** *we have Abraham as father.*

§ **427. Genitive.** Many verbs govern the direct or indirect object in the genitive, as **hilp meináizōs ungaláubeináis,** *help thou my unbelief*; **fraíhna jah ik izwis áinis waúrdis,** *I will also ask you one word*; **saei allis skamáiþ sik meina aíþþáu meináizē waúrdē, þizuh**

sunus mans skamáiþ sik, *for whosoever shall be ashamed of me or my words, of him shall the son of man be ashamed.* Other examples are **brūkjan,** *to use*; **fulljan,** *to fill*; **fullnan,** *to become full*; **gaírnjan,** *to long for*; **ga-hráinjan,** *to make clean*; **ga-þarban,** *to abstain from*; **ga-weisōn,** *to visit*; **háiljan,** *to make whole*; **lustōn,** *to desire*; **niutan,** *to enjoy*; **þaúrban,** *to need*; &c.

The gen. is also governed by certain adjectives, as **ahmins weihis fulls,** *full of the Holy Ghost*; **frija ist þis witōdis,** *she is free from that law*; similarly **filu,** *much*; **láus,** *empty, void*; **wans,** *lacking, wanting*; **waírþs,** *worthy*; &c.

The gen. is often used in a partitive sense, especially with **ni, ni waíhts,** the interrogative and indefinite pronouns; also with the cardinal numerals **þūsundi, taíhuntēhund, twa hunda,** &c., and those expressing the decades (**twái tigjus,** &c., § **247**). Examples are: **jah ni was im barnē,** *they had no child*; **ni waíht warþigōs,** *nothing of* (= *no*) *condemnation*; **ƕas izwara,** *which one of you*; **ƕō mizdōnō,** *what reward*; **ƕazuh abnē,** *every man*; **sums mannē,** *a certain man*; **ni áinshun þiwē,** *no servant*; **all bagmē gōdáizē,** *every good tree*; **ƕarjis þizē waírþiþ qēns,** *of which of these shall she be wife*; **wēsun áuk swē fimf þūsundjōs waírē,** *for there were about five thousand men*; **taíhuntēhund lambē,** *a hundred sheep*; **twáim hundam skattē hláibōs ni ganōhái sind þáim,** *two hundred pennyworth of bread is not sufficient for them*; **dagē fidwōr tiguns, fráisans fram diabuláu,** *being forty days tempted of the devil.* A partitive gen. is also sometimes used with verbs, as **insandida skalk ei nēmi akranis,** *he sent a servant that he might receive* (*some*) *of the fruit.*

The gen. is also sometimes used adverbially, as **ni allis,** *not at all*; **raíhtis,** *indeed*; **filáus,** *much, very much*; **landis,** *over the land, far away*; **gistradagis,** *to-morrow*; **dagis**

hvizuh, *day by day*; **nahts,** *by night*; **usleiþam jáinis stadis,** *let us pass over to the other side*; **insandida ina háiþjōs seináizōs,** *he sent him into his field.* The following adverbs of place govern the gen. when used prepositionally :—**hindana,** *from behind, beyond*; **innana,** *from within, within*; **ūtana** (**ūtaþrō**), *from without, out of*; **ufarō** (also the dat.), *over, above.*

Amongst other examples of the use of the gen. may be mentioned: **in Saraípta Seidōnáis,** *unto Sarepta* (*a city*) *of Sidon*; **Tyrē jah Seidōnē land,** *the land of the Tyrians and Sidonians = Tyre and Sidon*; **gaggiþ sums mannē fram þis faúramaþleis synagōgeis,** *there cometh a certain man from* (*the house*) *of the ruler of the synagogue*; **gasahv Iakōbu þana Zaíbaídaiáus,** *he saw James the* (*son*) *of Zebedee*; **Iudan** (acc.) **Iakōbáus,** *Judas* (*the brother*) *of James*; **was áuk jērē twalibē,** *for she was* (*of the age*) *of twelve years.*

§ **428. Dative.** The following verbs and several others take a direct object in the dative case: **afwaírpan,** *to cast away, put away*; **andhafjan,** *to answer*; **baírgan,** *to keep, preserve*; **balwjan,** *to torment*; **frabugjan,** *to sell*; **fraliusan,** *to lose*; **fraqiman,** *to spend, consume*; **fraþjan,** *to understand*; **frakunnan,** *to despise*; **gáumjan,** *to perceive*; **idweitjan,** *to upbraid*; **kukjan,** *to kiss*; **tēkan, attēkan,** *to touch*; **ufarmunnōn,** *to forget.* The verbs **fraqistjan, usqistjan,** and **usqiman,** *to destroy*; **waírpan,** *to cast*; **uswaírpan** and **usdreiban,** *to cast out,* sometimes take the dative and sometimes the accusative without a distinction in meaning. A few other verbs take the dative or accusative with a change of meaning, as **anaháitan,** with dat. *to scold,* with acc. *to invoke*; **uskiusan,** with dat. *to reject,* with acc. *to prove, test.*

Many adjectives take a dative, as **aglus,** *difficult*; **andaneiþs,** *hostile*; **ansteigs,** *gracious*; **azētizō,** *easier*; **brūks,** *useful*; **gōþs,** *good*; **hulþs,** *gracious*; **kunþs,** *known*; **liufs,**

dear; **mōdags**, *angry*; **raþizō**, *easier*; **skula**, *guilty, liable to*; **skulds**, *owing*; **swēTs**, *honoured*; **swikunþs**, *manifest*; **unkunþs**, *unknown*; **wiþrawaírþs**, *opposite*.

The dative together with **wisan** or **waírþan** often has the same meaning as **haban**, as **ni was im barnē**, *they had no children*; **saúrga mis ist mikila**, *I have great sorrow*; **waírþiþ þus fahēþs**, *thou shalt have joy*; **ei uns waírþái þata arbi**, *that we may have the inheritance.*

The dative is often used reflexively, as **leihvan sis**, *to borrow*; **rōdida sis áins**, *he spake within himself*; **ni ōgs þus**, *be (thou) not afraid*; **ni faúrhteiþ izwis**, *be (ye) not affrighted*; **frawaúrhta mis**, *I have sinned*; **þankjan sis** or **mitōn sis**, *to think to oneself.*

The dative also discharges the functions of the old ablative, instrumental, and locative, as **wōpida Iēsus stibnái mikilái**, *Jesus cried with a loud voice*; **slōhun is háubiþ ráusa**, *they smote his head with a reed.* After the comparative where we should use *than* together with a nominative, as **sa afar mis gagganda swinþōza mis ist**, *he that cometh after me is mightier than I*; **niu sáiwala máis ist fōdeinái jah leik wastjōm**, *is not the life more than meat, and the body than raiment*; **swēgnida ahmin Iēsus**, *Jesus rejoiced in spirit*; **naht jah daga**, *by night and day.*

For the dative absolute, see § **436**.

Adjectives.

§ **429.** Adjectives agree with their nouns in number, gender, and case not only when used attributively, but also when the adjective follows the noun, either predicatively or in apposition. To this general rule there are a few exceptions.

(1) An adjective accompanying **managei**, *people, multitude*, and **hiuhma**, *crowd*, mostly occurs in the masculine plural, as **jah was managei beidandans Zakariins**, *and*

the people waited for Zacharias; **jah alls hiuhma was manageins beidandans,** *and the whole crowd of the people was waiting* (the Gr. has προσευχόμενον, *praying*).

(2) Grammatical feminines are occasionally treated as masculines, or even when denoting things as neuters; and grammatical neuters (when suggesting persons) as masculines, as **ei kanniþ wēsi handugei guþs,** *that the wisdom of God might be known*; **ni waírþiþ garaíhts áinhun leikē,** *no man* (lit. *no one of bodies*) *becometh just.*

(3) When the same adjective refers both to masculine and feminine beings, it is put in the neuter plural, as **wēsunuh þan garaíhta ba in andwaírþja guþs,** *and they* (*Zacharias and Elizabeth*) *were both righteous before God.*

§ **430.** The strong and weak forms of adjectives are employed in much the same manner as in the other old Germanic languages; that is, adjectives used without the definite article follow the strong declension, and those with the definite article follow the weak declension, as **was drus is mikils,** *great was the fall of it*; **ni mag bagms þiuþeigs akrana ubila gatáujan,** *a good tree cannot produce evil fruit*; **haírdeis sa gōda,** *the good shepherd*; **untē baúrgs ist þis mikilins þiudanis,** *for it is the city of the great king.*

The pronominal form of the nom. acc. neut. of strong adjectives (§ **226**) is never used predicatively.

All cardinal numerals, the ordinal numeral **anþar,** *second*, the possessive pronouns **meins,** *my*; **þeins,** *thy*; &c., the pronominal adjectives **sums,** *some*; **alls,** *all*; **jáins,** *that*; **swaleiks,** *such*; &c., as also the adjectives **fulls,** *full*; **ganōhs,** *enough*; **halbs,** *half*; **midjis,** *middle*; are always declined strong.

All ordinal numerals (except **anþar**), all adjectives in the comparative degree, all the old superlatives ending in **-ma,** as **fruma,** *first*; **aftuma,** *last*; the present participle

(except in the nom. sing. masc., see § **239**), and **samȧ**, *same*; **silba**, *self*; are always declined weak.

Pronouns.

§ **431.** The nominative of the personal pronouns is generally omitted, except when the person is to be mentioned with special emphasis. When a pronoun stands for two substantives of different genders it is put in the neuter plural, as **miþþanei þō wēsun jáinar**, *while they* (*Joseph and Mary*) *were there*; is is sometimes used where we should expect **sa**, as **iþ is dugann mērjan filu . . . . swaswē is ni mahta in baúrg galeiþan**, *but he* (*the leper*) *began to publish it widely . . . . so that he* (*Jesus*) *could not enter into the city*; **saei bigitiþ sáiwala seina, fraqisteiþ izái, jah saei fraqisteiþ sáiwalái seinái in meina, bigitiþ þō,** *he that findeth his life shall lose it, and he that loseth his life for my sake shall find it.*

The reflexive pronoun always relates to the subject of its own sentence, as **nih Saúlaúmōn in allamma wulþáu seinamma gawasida sik swē áins þizē**, *not even Solomon in all his glory was clothed like one of these*; **swa lagga ƕeila swē miþ sis haband brūþfad, ni magun fastan,** *as long as they* [sunjus] *have the bridegroom with them, they cannot fast*; **jah** [**Iēsus**] **gawaúrhta twalif du wisan miþ sis,** *and* [*Jesus*] *appointed twelve to be with him*; **jah suns ufkunnands Iēsus ahmin seinamma þatei swa þái mitōdēdun sis, qaþ du im,** *and immediately Jesus, perceiving in his spirit that they so reasoned within themselves, said to them.*

The manner in which the possessive pronoun of the third person is expressed has already been stated in § **263**, examples are:—**qiþa izwis þatei haband mizdōn seina,** *I tell you that they have their reward*; **urrann sa saiands du saian fráiwa seinamma,** *the sower went forth to sow his seed*; **dáupidái wēsun allái . . . . . andháitan-**

dans frawaúrhtim seináim, *they were all baptized .... confessing their sins*; **þugkeiþ im áuk ei in filuwaúrdein seinái andháusjáindáu,** *for it seems to them that they will be heard for their much talking.* On the other hand we have: **aflētiþ mannam missadēdins izē,** *ye forgive men their sins*; **jah [qinō] baþ ina ei þō unhulþōn uswaúrpi us daúhtr izōs,** *and [the woman] begged that he would cast forth the devil out of her daughter*; **jah qimands Iēsus in garda Paítráus gasalv swaíhrōn is ligandein jah in heitōm jah attaítōk handáu izōs,** *and Jesus coming into the house of Peter, he saw his mother-in-law lying and in a fever and he touched her hand.*

sama, *same,* as substantive and adjective, is used both with and without the article, as **niu jah mōtarjōs þata samō táujand?** *do not even the publicans the same?*; **in þamma samin landa,** *in the same country*; **ei samō hugjáima jah samō fraþjáima,** *that we may think the same thing and mind the same thing*; **sijáina þō twa du leika samin,** *they two (man and wife) shall become the same flesh.*

silba, *self,* is always either actually or virtually appositional, as **silba atta,** *the father himself*; **ik silba,** *I myself*; **nasei þuk silban,** *save thyself*; **ik gabaírhtja imma mik silban,** *I will manifest myself to him*; **silba faúraqimiþ,** *he himself shall come before.* The genitive of **silba** used with possessive pronouns agrees in number and gender with the noun, as **þeina silbōns sáiwala þaírhgaggiþ haírus,** *a sword shall pierce thine own soul*; **waúrstw sein silbins kiusái ƕarjizuh,** *each man should test his own work.*

The reciprocal pronoun is expressed by means of the personal pronouns and the adverb **missō,** *reciprocally,* or by using **anþar** twice, as **ni þanamáis nu uns missō stōjáima,** *let us not therefore judge one another any more*; **jah qēþun du sis missō,** *and they said one to another*; **untē sijum anþar anþaris liþus,** *for we are members one of*

another; where **liþus** is in the singular agreeing with **anþar.**

The antecedent to a relative pronoun is sometimes omitted, the relative may then be either in the case required by the verb of its own clause or in that required by the verb of the principal clause, as **ƕa wileiþ ei táujáu þammei** (for **þamma þanei**) **qiþiþ þiudan Iudaiē?** *what will ye that I do to him whom ye call king of the Jews?*; **wáit atta izwar þizei** (for **þata þizei**) **jus þaúrbuþ,** *your father knows of what ye have need.* Instead of the conjunction **þatei,** *that,* properly the nom. acc. sing. neut. of **saei,** there occurs **þammei** or **þizei** when the verb of the principal sentence governs the dative or genitive, as **iþ áins þizē, gáumjands þammei hráins warþ,** *but one of them, perceiving that he was cleansed*; **láisari, niu kara (ist) þuk þizei fraqistnam?** *master, carest thou not that we perish?*

On the genitive governed by the interrogative and indefinite pronouns when used partitively, see § **427.**

VERBS.

§ **432. Tenses.** The future simple is generally expressed by the present, as **gasaíƕiþ þana sunu mans,** *ye shall see the son of man*; **inuh þis bileiþái manna attin seinamma jah áiþein seinái,** *for this reason a man shall leave his father and his mother.* The future is sometimes also expressed by the present tense forms of **skulan,** *shall*; **haban,** *to have*; **duginnan,** *to begin*; together with an infinitive, as **saei skal stōjan qiwans jah dáuþans,** *who shall judge the quick and the dead*; **þarei ik im, þaruh sa andbahts meins wisan habáiþ,** *where I am, there shall also my servant be*; **gáunōn jah grētan duginniþ,** *ye shall mourn and weep.*

The simple preterite is used in Gothic where we in Mod.

English use either the preterite, perfect, or pluperfect, as **jah stibna qam us himinam,** *and there came a voice from heaven*; **ni jus mik gawalidēduþ, ak ik gawalida izwis,** *ye have not chosen me, but I have chosen you*; **managans áuk gaháilida,** *for he had healed many.* A present participle along with the preterite of **wisan,** *to be,* is sometimes used, as in Mod. English, to express a continuative past tense, as **was Iōhannēs dáupjands,** *John was baptizing*; **wēsun sipōnjōs fastandans,** *the disciples were fasting.*

§ **433. Voices.** Special forms of the passive voice are extant in the present tense of the indicative and subjunctive only, as **dáupjada,** *he is baptized*; **jah þu, barnilō, praúfētus háuhistins háitaza,** *and thou, child, shalt be called the prophet of the Highest*; **aflētanda þus frawaúrhteis þeinōs,** *thy sins are forgiven thee*; **ei andhuljáindáu us managáim haírtam mitōneis,** *that the thoughts of many hearts may be revealed.* The other forms of the passive voice are expressed by the past participle and one of the auxiliary verbs **wisan,** *to be*; **waírþan,** *to become*; as **gamēliþ ist,** *it is written*; **aþþan izwara jah tagla háubidis alla garaþana sind,** *but the very hairs of your head are all numbered*; **qam Iēsus jah dáupiþs was fram Iōhannē,** *Jesus came and was baptized by John*; **gaáiwiskōþs waírþa,** *I shall be ashamed*; **sabbatō in mans warþ gaskapans,** *the sabbath was made for man*; **gamarzidái waúrþun in þamma,** *they were offended at him.*

§ **434. Subjunctive.** The subjunctive is used very often in principal sentences to express a wish or command, as **ni briggáis uns in fráistubnjái,** *lead us not into temptation*; **þaírhgaggáima ju und Bēþlahaím, jah saíƕáima waúrd þata waúrþanō,** *let us go now into Bethlehem, and see this thing* (lit. *word*) *which is come to pass*; **ak háitadáu Iōhannēs,** *but he shall be called John*; **wáinei þiudanōdēdeiþ,** *would that ye reigned as kings.* It is also used in direct dubitative questions, as **ƕa qiþáu?** *what shall I say?*; **ƕáiwa**

meináim waúrdam galáubjáiþ? *how shall ye believe my words?*; **ƕas þanu sa sijái?** *who then can this be?*

The most important cases in which the subjunctive is used in subordinate sentences are:—

(1) In indirect or reported commands or entreaties, as **anabáuþ im ei mann ni qēþeina,** *he commanded them that they should not tell any man*; **wiljáu ei mis gibáis háubiþ Iōhannis,** *I will that thou give me the head of John.*

(2) In reported speech when the principal sentence is negative or subjunctive or is a question implying uncertainty, as **ni galáubidēdun þatei is blinds wēsi,** *they did not believe that he had been blind*; **jah jabái qēþjáu þatei ni kunnjáu ina, sijáu galeiks izwis liugnja,** *and if I were to say, I know him not, I shall be a liar like you*; **ƕa wileis ei táujá þus?** *what wilt thou that I do for thee?*

(3) In indirect propositions governed by verbs of hoping, trusting, supposing, and the like, as **wēnja ei kunneiþ,** *I hope that ye know*; **þáiei trauáidēdun sis ei wēseina garaíhtái,** *who trusted in themselves that they were righteous*; **jáinái hugidēdun þatei is bi slēp qēþi,** *they supposed that he was speaking about sleep.*

(4) In statements reported at second hand, as **weis háusidēdum ana witōda þatei Xristus sijái du áiwa,** *we have heard out of the law that Christ abideth for ever.*

(5) In indirect questions, as **frēhun ina skuld-u sijái mann qēn afsatjan,** *they asked him whether it was lawful for a man to put away his wife*; **ni wissa ƕa rōdidēdi,** *he knew not what he should say*; **ni haband ƕa matjáina,** *they have nothing to eat.*

(6) In a relative clause attached to an imperative or a subjunctive clause, as **atta, gif mis sei undrinnái mis dáil áigins,** *father, give me the portion of property which falleth to me*; **saei habái áusōna du háusjan, gaháusjái,** *he that hath ears to hear, let him hear.* The verb in a relative clause is also in the subjunctive when the principal

clause is interrogative or negative, as **ƕas sa ist saei frawaúrhtins afletái?** *who is this who forgiveth sins?*; **nih allis ist ƕa fulginis þatei ni gabaírhtjáidáu,** *for there is nothing hid, which shall not be manifested.*

(7) In conditional clauses implying hypothesis or uncertainty, as **jabái ƕas mis andbahtjái, mik láistjái,** *if any man serve me, let him follow me*; **nih qēmjáu jah rōdidēdjáu du im, frawaúrht ni habáidēdeina,** *if I had not come and spoken to them, they would not have had sin.*

(8) Frequently in adverbial clauses which express a reason, as **ni manna giutiþ wein juggata in balgins faírnjans, ibái áuftō distaírái wein þata niujō þans balgins,** *no man poureth new wine into old bottles, lest perchance the new wine burst the bottles.*

(9) To express purpose, as **attaúhun þata barn, ei tawidēdeina bi biūhtja witōdis,** *they brought the child that they might do according to the custom of the law*; **frawardjand andwaírþja seina, ei gasaíƕáindáu mannam fastandans,** *they disfigure their faces, that they may appear unto men to fast.*

(10) The temporal conjunction **faúrþizei** is always followed by the subjunctive, as **wáit atta izwar þizei jus þaúrbuþ, faúrþizei jus bidjáiþ ina,** *your father knoweth what ye need before ye ask him.*

§ **435. Infinitive.** The infinitive or a clause containing an infinitive is often used as the subject or object of a finite verb. (1) As subject:—**ni gōþ ist niman hláif barnē jah waírpan hundam,** *it is not good to take the children's bread and to cast it to dogs*; **warþ afsláuþnan allans,** *it came to pass that they were all amazed*; **warþ þaírhgaggan imma þaírh atisk,** *it came to pass that he went through the cornfields.* (2) As object:—**ōhtēdun fraíhnan ina,** *they feared to ask him*; **sōkidēdun attēkan imma,** *they sought to touch him*; **qiþand usstass ni wisan,** *they say that there is not any resurrection.*

The infinitive with and without **du** is also used to express purpose, as **qēmun saíƕan,** *they came to see*; **gagg þuk silban atáugjan gudjin,** *go, show thyself to the priest*; **sat du áihtrōn,** *he sat for the purpose of begging.*

The passive infinitive is variously expressed. (1) Generally by **waírþan** and a past participle, as **skal sunus mans uskusans waírþan,** *the son of man shall be rejected.* (2) Not unfrequently by the active infinitive, as **qēmun þan mōtarjōs dáupjan,** *then came the publicans to be baptized*; **qēmun háiljan sik saúhtē seináizō,** *they came to be healed of their infirmities.* (3) Occasionally by **mahts wisan, skuld wisan,** along with an active infinitive, as **maht wēsi frabugjan,** *it might have been sold* (lit. *it were possible to sell*); **ƕáiwa þu qiþis, þatei skulds ist usháuhjan sa sunus mans?** *how sayest thou, that the son of man must be lifted up?*

§ **436. Participles.** The past participle of intransitive verbs has an active meaning, as in **garda qumans,** *being in the house*; **ƕa wēsi þata waúrþanō,** *what it was that had come to pass*; and similarly with the pp. of **diwan,** *to die*; **drigkan,** *to drink*; **fra-waírþan,** *to corrupt*; **ga-leikan,** *to take pleasure in*; **ga-qiman,** *to assemble*; **ga-rinnan,** *to run*; **us-gaggan,** *to go out.*

The nom. of the pp. is rarely used absolutely, as in **jah waúrþans dags gatils,** *and a fitting day being come.* See note to Mark vi. 21.

The dative of the participles is often used absolutely like the ablative in Latin, and the gen. in Greek, as **jah usleiþandin Iēsua in skipa, gaqēmun sik manageins filu du imma,** *and Jesus having passed over in the ship, there came together to him a great multitude*; **dalaþ þan atgagg-andin imma af faírgunja, láistidēdun afar imma iumjōns managōs,** *when he was come down from the mountain, great multitudes followed after him.*

TEXT

ULFILAS

Ulfilas (Gothic Wulfila) was born about the year 311 A.D., but where his birthplace was in the wide tract of country then inhabited by the Goths is not known. Although Ulfilas was born and grew up among the Goths, he was of Cappadocian descent. According to the testimony of the historian Philostorgius, the parents, or perhaps rather the grandparents, of Ulfilas were natives of Sadagolthina, near the town of Parnassus in Cappadocia, who had been carried off as captives by the Goths, during an irruption made by this people into the northern parts of Asia Minor in the year 267.

In the year 332 he accompanied an embassy to Constantinople, where he remained until 341. In the latter year he was consecrated bishop of the Goths dwelling North of the Danube. For seven years (341–8) he laboured zealously among the Goths in Dacia, and won over a great multitude of them to the Christian faith. But the persecution and oppression, which Ulfilas and his converts suffered through Athanaric, became so great that he applied to Constantinus in 348 for permission to lead his converts into Roman territory. Constantinus readily granted the request, and Ulfilas accordingly led a great number of his people across the Danube, and settled near Nicopolis in Moesia, at the foot of the Balkan mountains, where he preached and laboured until his death, which took place in 383 while on a visit to Constantinople.

By far the most important source of our knowledge of the life and work of Ulfilas is found in the account of him given by Auxentius, from which we extract the following passage (for the full account the reader must be referred to the work: 'Über das Leben und die Lehre des Ulfila,' by G. Waitz, Hannover, 1840).

'Eo *ita praedic*ante et per Cristum cum dilectione deo patri gratias agente haec et his similia exsequente, quadraginta annis

in episcopatu gloriose florens, apostolica gratia grecam et latinam et goticam linguam sine intermissione in una et sola eclesia Cristi predicavit, quia et una est eclesia dei vivi, columna et firmamentum veritatis, et unum esse gregem Cristi domini et dei nostri, unam culturam et unum aedificium, unam virginem et unam sponsam, unam reginam et unam vineam, unam domum, unum templum, unum conventum esse Cristianorum, cetera vero *omnia* conventicula non esse eclesias dei, sed synagogas esse satanae adserebat et contestabatur. Et haec omnia de divinis scributuris eum dixisse et nos describsisse qui legit intelligat. Qui et ipsis tribus linguis plures tractatus et multas interpretationes volentibus ad utilitatem et ad aedificationem, sibi ad aeternam memoriam et mercedem post se dereliquid. Quem condigne laudare non sufficio et penitus tacere non audeo; cui plus omnium ego sum debitor, quantum et amplius in me laborabit, qui me a prima etate mea a parentibus meis discipilum suscepit et sacras litteras docuit et veritatem manifestavit et per misericordiam dei et gratiam Cristi et carnaliter et spiritaliter ut filium suum in fide educavit.'

Sokrates expressly mentions that Ulfilas invented the Gothic alphabet, and that he translated the whole of the Scriptures into Gothic, with the exception of the four books of Kings, which he is said to have omitted so as not to excite the warlike spirit of his people. The latter remark was no doubt a pure invention on the part of Sokrates, because the books of Joshua and Judges would have even been more likely to stimulate the Gothic passion for fighting than the books of Kings. The probability is, as Bradley points out, that Ulfilas did not live to finish his translation, and that he intended to leave to the last the books which he thought least important for his great purpose of making good Christians.

The Manuscripts, containing the fragments of the biblical translation which have come down to us, are not contemporary with Ulfilas; but were written in Italy about the year 500. The fragments of the New Testament all point to one and the same translator, but the two small fragments of the books of Ezra and Nehemiah differ so much in style from those of the New Testament, that scholars now regard them as being the work of a later translator. It is also highly improbable that Ulfilas was the author of the fragments of a commentary on the Gospel of St. John, first published by Massmann under the title: 'Skeireins aíwaggēljōns þaírh Jōhannēn,' Munich, 1834. See

also: Die Bruchstücke der Skeireins herausgegeben und erläutert von E. Dietrich, Strassburg, 1903.

The Manuscripts, containing the fragments of Gothic which have come down to us, are the following:—

I. Codex argenteus in the University library of Upsala. The codex contained originally on 330 leaves the four Gospels in the order Matthew, John, Luke, Mark; of which 177 leaves are still preserved.

II. Codex Carolinus, a codex rescriptus, in the library of Wolfenbüttel. This, consisting of four leaves, contains about forty-two verses of Chapters xi–xv of the Epistle to the Romans.

III. Codices Ambrosiani, five fragments (codices rescripti), in the Ambrosian library at Milan.

Codex A contains on ninety-five leaves fragments of the Epistles to the Romans, Corinthians, Ephesians, Galatians, Philippians, Colossians, Thessalonians, to Timothy, Titus, and Philemon; and a small fragment of a Gothic Calendar.

Codex B contains on seventy-seven leaves the second Epistle to the Corinthians complete, and fragments of the Epistles to the Corinthians (first Epistle), Galatians, Ephesians, Philippians, Colossians, Thessalonians, to Timothy, and to Titus.

Codex C, consisting of two leaves, and containing fragments of Chapters xxv–xxvii of St. Matthew.

Codex D, consisting of three leaves, and containing fragments of the books of Ezra and Nehemiah.

Codex E, consisting of eight leaves (three of which are in the Vatican at Rome), and containing a fragment of a commentary on St. John. See above.

IV. Codex Turinensis, in Turin, consisting of four damaged leaves, and containing the fragments of the Epistles to the Galatians and Colossians.

For other fragments of Gothic which have come down to us, see the article 'Gotische Literatur', by E. Sievers, in Paul's Grundriss der germanischen Philologie, vol. ii. pp. 69, 70.

The following short list of books and articles will be useful to students wishing to pursue a further study of Gothic:—

(1) **The history of the Goths and the life of Ulfilas.** Über das Leben und die Lehre des Ulfila, by G. Waitz, Hannover, 1840. Über das Leben des Ulfilas und die Bekehrung der Gothen zum Christentum, by W. Bessel, Göttingen, 1860. Ulfilas, Apostle of the Goths, by Ch. A. A. Scott, Cambridge,

1885. The Goths, by H. Bradley, London, 1890. Die gotische Bibel, by W. Streitberg, pp. xiii–xxv, see (2).

(2) **Editions.** Ulfilas, by H. C. von der Gabelentz and J. Loebe, 2 vols., Altenburg und Leipzig, 1836–1846. Volume i, containing the text, Latin translation, and critical notes, is now antiquated. But vol. ii, containing the glossary and grammar, is very valuable, especially for the accidence and syntax. Ulfilas, by H. F. Massmann, Stuttgart, 1857, containing also a Latin and a Greek text, notes, glossary, grammar, and historical introduction. For a faithfully printed copy of the various Manuscripts all later editors of Ulfilas are especially indebted to the edition by A. Uppström, which appeared in parts, Upsala, 1854–1868 (Codex Argenteus, 1854; Decem codicis argentei rediviva folia, 1857; Fragmenta gothica selecta, 1861; Codices gotici ambrosiani, 1864–1868). Vulfila, oder die gotische Bibel, by E. Bernhardt, Halle, 1875, containing a most valuable introduction, Greek text, and commentary. The first Germanic Bible, translated from the Greek by the Gothic bishop, Wulfila, in the fourth century, and the other remains of the Gothic language. With an introduction, a syntax, and a glossary, by G. H. Balg, Milwaukee, Wis., 1891. Ulfilas, by M. Heyne, ninth edition, Paderborn, 1896, containing also a grammar and glossary. It is from this edition that our specimens have been taken. The eleventh edition appeared in 1908 under the title: Stamm-Heyne's Ulfilas, oder die uns erhaltenen Denkmäler der gotischen Sprache: Text, Grammatik, Wörterbuch neu herausgegeben von Fried. Wrede. Die gotische Bibel herausgegeben von Wilhelm Streitberg, Erster Teil: Der gotische Text und seine griechische Vorlage mit Einleitung, Lesarten und Quellennachweisen sowie den kleinern Denkmälern als Anhang, Heidelberg, 1908.

For a fairly complete list of the various editions of Ulfilas, see the introduction to Bernhardt's edition, pp. lxii–lxv.

(3) **Glossaries.** Gothisches Glossar, by E. Schulze, Magdeburg, 1847; this is the most complete Gothic glossary. Vergleichendes Wörterbuch der gotischen Sprache, by L. Diefenbach, vols. 1, 2, Frankfort, 1851. A Moeso-Gothic Glossary, with an introduction, an outline of Moeso-Gothic grammar, and a list of Anglo-Saxon and Old and Modern English words etymologically connected with Moeso-Gothic, by W. W. Skeat, London, 1868. A Comparative glossary of the Gothic Language, by G. H. Balg, Mayville, 1887–1889. Kurzgefasstes etymo-

logisches Wörterbuch der gotischen Sprache, by C. C. Uhlenbeck, Amsterdam, 1896. Etymologisches Wörterbuch der gotischen Sprache mit Einschluss des sog. Krimgotischen, bearbeitet von S. Feist, Halle, 1909. Cp. also (2) above.

(4) **Grammars, &c.** Die gotische Sprache, by L. Meyer, Berlin, 1869. Altdeutsche Grammatik, by A. Holtzmann, Leipzig, 1870–1875, containing the phonology of the old Germanic languages. Gotische Grammatik, by W. Braune, seventh edition, Halle, 1909. Kurzgefasste gotische Grammatik, by E. Bernhardt, Halle, 1885. An Introduction, phonological, morphological, syntactic, to the Gothic of Ulfilas, by T. le Marchant Douse, London, 1886. Gotisches Elementarbuch, by W. Streitberg, Heidelberg, 1897, third edition, 1910. Einführung in das Gotische, von F. von der Leyen, München, 1908. See also (2) above. Die Aussprache des Gotischen zur Zeit des Ulfilas, by W. Weingärtner, Leipzig, 1858. Über die Aussprache des Gotischen, by F. Dietrich, Marburg, 1862. Geschichte der gotischen Sprache, by E. Sievers, in Paul's Grundriss der germanischen Philologie, vol. i. pp. 407–16.

(5) For a list of other works and articles relating to Gothic, see K. Goedeke's Grundriss zur Geschichte der deutschen Dichtung, second edition, Dresden, 1884, vol. i. pp. 7–11; Braune's Gotische Grammatik, pp. 108–14; and the two articles by E. Sievers mentioned above.

AÍWAGGĒLJŌ ÞAÍRH MAÞÞAIU

CHAPTER VI

1 Atsaíƕiþ armaiōn izwara ni táujan in andwaírþja mannē du
saíƕan im; aíþþáu láun ni habáiþ fram attin izwaramma
þamma in himinam.
2 Þan nu táujáis armaiōn, ni haúrnjáis faúra þus, swaswē
þái liutans táujand in gaqumþim jah in garunsim, ei háuh-
jáindáu fram mannam; amēn qiþa izwis: andnēmun mizdōn
seina.
3 Iþ þuk táujandan armaiōn ni witi hleidumei þeina, ƕa táujiþ
taíhswō þeina,
4 ei sijái sō armahaírtiþa þeina in fulhsnja, jah atta þeins saei
saíƕiþ in fulhsnja, usgibiþ þus in baírhtein.
5 Jah þan bidjáiþ, ni sijáiþ swaswē þái liutans, untē frijōnd in
gaqumþim jah waíhstam plapjō standandans bidjan, ei gáum-
jáindáu mannam. Amēn, qiþa izwis þatei haband mizdōn
seina.
6 Iþ þu þan bidjáis, gagg in hēþjōn þeina, jah galūkands
haúrdái þeinái bidei du attin þeinamma þamma in fulhsnja,
jah atta þeins saei saíƕiþ in fulhsnja, usgibiþ þus in
baírhtein.
7 Bidjandansuþ-þan ni filuwaúrdjáiþ, swaswē þái þiudō; þugk-
eiþ im áuk ei in filuwaúrdein seinái andháusjáindáu.
8 Ni galeikōþ nu þáim; wáit áuk atta izwar þizei jus þaúrbuþ,
faúrþizei jus bidjáiþ ina.
9 Swa nu bidjáiþ jus: Atta unsar þu in himinam, weihnái
namō þein.
10 Qimái þiudinassus þeins. Waírþái wilja þeins, swē in himina
jah ana aírþái.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

CHAPTER VI

1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν
ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ
ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.
2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου,
ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς
ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ἀμὴν λέγω
ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.
3 Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί
ποιεῖ ἡ δεξιά σου,
4 ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου
ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.
5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὥσπερ οἱ ὑποκριταί,
ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν
πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀν-
θρώποις. ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.
6 Σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου καὶ
κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ
κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει
σοι ἐν τῷ φανερῷ.
7 Προσευχόμενοι δὲ μὴ βαττολογήσητε ὥσπερ οἱ ἐθνικοί·
δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.
8 Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν
χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
ἁγιασθήτω τὸ ὄνομά σου.
10 Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν
οὐρανῷ καὶ ἐπὶ τῆς γῆς.

11 Hláif unsarana þana sinteinan gif uns himma daga.

12 Jah aflēt uns þatei skulans sijáima, swaswē jah weis aflētam
þáim skulam unsaráim.

13 Jah ni briggáis uns in fráistubnjái, ak láusei uns af þamma
ubilin; untē þeina ist þiudangardi jah mahts jah wulþus in
áiwins. Amēn.

14 Untē jabái aflētiþ mannam missadēdins izē, aflētiþ jah izwis
atta izwar sa ufar himinam.

15 Iþ jabái ni aflētiþ mannam missadēdins izē, ni þáu atta izwar
aflētiþ missadēdins izwarōs.

16 Aþþan biþē fastáiþ, ni waírþáiþ swaswē þái liutans gáurái;
frawardjand áuk andwaírþja seina, ei gasaíƕáindáu mannam
fastandans. Amēn, qiþa izwis, þatei andnēmun mizdōn seina.

17 Iþ þu fastands salbō háubiþ þein, jah ludja þeina þwah,

18 ei ni gasaíƕáizáu mannam fastands, ak attin þeinamma
þamma in fulhsnja, jah atta þeins saei saíƕiþ in fulhsnja,
usgibiþ þus.

19 Ni huzdjáiþ izwis huzda ana aírþái, þarei malō jah nidwa
frawardeiþ, jah þarei þiubōs ufgraband jah hlifand.

20 Iþ huzdjáiþ izwis huzda in himina, þarei nih malō nih nidwa
frawardeiþ, jah þarei þiubōs ni ufgraband nih stiland.

21 Þarei áuk ist huzd izwar, þaruh ist jah haírtō izwar.

22 Lukarn leikis ist áugō: jabái nu áugō þein áinfalþ ist, allata
leik þein liuhadein waírþiþ;

23 iþ jabái áugō þein unsēl ist, allata leik þein riqizein waírþiþ.
Jabái nu liuhaþ þata in þus riqiz ist, þata riqiz ƕan filu!

24 Ni manna mag twáim fráujam skalkinōn; untē jabái fijáiþ
áinana, jah anþarana frijōþ; aiþþáu áinamma ufháuseiþ,

11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.
12 Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν
τοῖς ὀφειλέταις ἡμῶν.
13 Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ
τοῦ πονηροῦ, ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ
δόξα εἰς τοὺς αἰῶνας. ἀμήν.
14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος.
15 Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυ-
θρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι
τοῖς ἀνθρώποις νηστεύοντες. ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι
τὸν μισθὸν αὐτῶν.
17 Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν
σου νίψαι,
18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί
σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
κρυπτῷ ἀποδώσει σοι.
19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς
καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ
κλέπτουσιν·
20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς
οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν
οὐδὲ κλέπτουσιν.
21 Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία
ὑμῶν.
22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ὁ
ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν
ἔσται·
23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου
σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ
σκότος πόσον;
24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει,

iþ anþaramma frakann. Ni maguþ guþa skalkinōn jah mammōnin.

25 Duþþē qiþa izwis: ni maúrnáiþ sáiwalái izwarái hva matjáiþ jah hva drigkáiþ, nih leika izwaramma hvē wasjáiþ; niu sáiwala máis ist fōdeinái jah leik wastjōm?

26 Insaíhviþ du fuglam himinis, þei ni saiand nih sneiþand, nih lisand in banstins, jah atta izwar sa ufar himinam fōdeiþ ins. Niu jus máis wulþrizans sijuþ þáim?

27 Iþ hvas izwara maúrnands mag anaáukan ana wahstu seinana aleina áina?

28 Jah bi wastjōs hva saúrgáiþ? Gakunnáiþ blōmans háiþjōs, hváiwa wahsjand; nih arbáidjand nih spinnand.

29 Qiþuh þan izwis þatei nih Saúlaúmōn in allamma wulþáu seinamma gawasida sik swē áins þizē.

30 Jah þandē þata hawi háiþjōs himma daga wisandō jah gistradagis in aúhn galagiþ guþ swa wasjiþ, hváiwa máis izwis leitil galáubjandans?

31 Ni maúrnáiþ nu qiþandans: hva matjam aíþþáu hva drigkam, aíþþáu hvē wasjáima?

32 All áuk þata þiudōs sōkjand; wáituh þan atta izwar sa ufar himinam þatei þaúrbuþ — —

καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου
καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε
καὶ τί πίητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ
πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;
26 Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν
οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ
ὑμῶν ὁ οὐράνιος τρέφει αὐτά. οὐχ ὑμεῖς μᾶλλον διαφέρετε
αὐτῶν;
27 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν
ἡλικίαν αὐτοῦ πῆχυν ἕνα;
28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα
τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει.
29 Λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο ὡς ἓν τούτων.
30 Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον
εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ
πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
31 Μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν ἢ τί πίωμεν ἢ
τί περιβαλώμεθα;
32 Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδεν γὰρ ὁ πατὴρ
ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε. . . .

CHAPTER VIII

1 Dalaþ þan atgaggandin imma af faírgunja, láistidēdun afar
imma iumjōns managōs.
2 Jah sái, manna þrūtsfill habands durinnands inwáit ina
qiþands: fráuja, jabái wileis, magt mik gahráinjan.
3 Jah ufrakjands handu attaítōk imma qiþands: wiljáu, waírþ
hráins! jah suns hráin warþ þata þrūtsfill is.
4 Jah qaþ imma Iēsus: saíƕ ei mann ni qiþáis, ak gagg, þuk
silban atáugei gudjin, jah atbaír giba þōei anabáuþ Mōsēs du
weitwōdiþái im.
5 Afaruh þan þata inn atgaggandin imma in Kafarnaum, duat-
iddja imma hundafaþs bidjands ina,
6 jah qiþands: fráuja, þiumagus meins ligiþ in garda usliþa,
harduba balwiþs.
7 Jah qaþ du imma Iēsus: ik qimands gaháilja ina.
8 Jah andhafjands sa hundafaþs qaþ: fráuja, ni im waírþs ei uf
hrōt mein inn gaggáis, ak þatáinei qiþ waúrda jah gaháilniþ
sa þiumagus meins.
9 Jah áuk ik manna im habands uf waldufnja meinamma ga-
draúhtins, jah qiþa du þamma: gagg, jah gaggiþ; jah anþa-
ramma: qim, jah qimiþ; jah du skalka meinamma: tawei
þata, jah táujiþ.
10 Gaháusjands þan Iēsus sildaleikida, jah qaþ du þáim afar-
láistjandam: amēn, qiþa izwis, ni in Israēla swaláuda galáu-
bein bigat.
11 Aþþan qiþa izwis þatei managái fram urrunsa jah saggqa
qimand, jah anakumbjand miþ Abrahama jah Isaka jah
Iakōba in þiudangardjái himinē:
12 iþ þái sunjus þiudangardjōs uswaírpanda in riqis þata hindu-
mistō; jáinar waírþiþ grēts jah krusts tunþiwē.

13 Jah qaþ Iēsus þamma hundafada: gagg, jah swaswē galáu-
bidēs waírþái þus. Jah gaháilnōda sa þiumagus is in jáinái
hweilái.
14 Jah qimands Iēsus in garda Paítráus, gasahr swaíhrōn is
ligandein jah in heitōm.
15 Jah attaítōk handáu izōs jah aflaílōt ija sō heitō; jah urráis
jah andbahtida imma.
16 At andanahtja þan waúrþanamma, atbērun du imma daimō-
narjans managans, jah uswarp þans ahmans waúrda, jah
allans þans ubil habandans gaháilida,
17 ei usfullnōdēdi þata gamēlidō þaírh Ēsaïan praúfētu qiþandan:
sa unmahtins unsarōs usnam jah saúhtins usbar.
18 Gasaíhrands þan Iēsus managans hiuhmans bi sik, haíháit
galeiþan sipōnjans hindar marein.
19 Jah duatgaggands áins bōkareis qaþ du imma: láisari, láistja
þuk, þishraduh þadei gaggis.
20 Jah qaþ du imma Iēsus: faúhōns grōbōs áigun, jah fuglōs
himinis sitlans, iþ sunus mans ni habáiþ hrar háubiþ sein
anahnáiwjái.
21 Anþaruh þan sipōnjē is qaþ du imma: fráuja, usláubei mis
frumist galeiþan jah gafilhan attan meinana.
22 Iþ Iēsus qaþ du imma: láistei afar mis, jah lēt þans dáuþans
filhan seinans dáuþans.
23 Jah inn atgaggandin imma in skip, afar iddjēdun imma
sipōnjōs is.
24 Jah sái, wēgs mikils warþ in marein, swaswē þata skip
gahuliþ waírþan fram wēgim; iþ is saíslēp.
25 Jah duatgaggandans sipōnjōs is urráisidēdun ina qiþandans:
fráuja, nasei unsis, fraqistnam.
26 Jah qaþ du im Iēsus: hra faúrhteiþ, leitil galáubjandans!
Þanuh urreisands gasōk windam jah marein, jah warþ wis
mikil.
27 Iþ þái mans sildaleikidēdun qiþandans: hrileiks ist sa, ei jah
windōs jah marei ufháusjand imma?
28 Jah qimandin imma hindar marein in gáuja Gaírgaísainē,

gamōtidēdun imma twái daimōnarjōs us hláiwasnōm rin-
nandans, sleidjái filu, swaswē ni mahta manna usleiþan þaírh
þana wig jáinana.
29 Jah sái, hrōpidēdun qiþandans: ƕa uns jah þus, Iēsu, sunáu
guþs? qamt hēr faúr mēl balwjan unsis?
30 Wasuh þan faírra im haírda sweinē managáizē haldana.
31 Iþ þō skōhsla bēdun ina qiþandans: jabái uswaírpis uns,
usláubei uns galeiþan in þō haírda sweinē.
32 Jah qaþ du im: gaggiþ! Iþ eis usgaggandans galiþun in
haírda sweinē; jah sái, run gawaúrhtēdun sis alla sō haírda
and driusōn in marein, jah gadáuþnōdēdun in watnam.
33 Iþ þái haldandans gaþlaúhun jah galeiþandans gataíhun in
baúrg all bi þans daimōnarjans.
34 Jah sái, alla sō baúrgs usiddja wiþra Iēsu, jah gasaíƕandans
ina bēdun ei usliþi hindar markōs izē.

CHAPTER XI

1 Jah warþ, biþē usfullida Iēsus anabiudands þáim twalif
sipōnjam seináim, ushōf sik jáinþrō du láisjan jah mērjan and
baúrgs izē.
2 Iþ Iōhannēs gaháusjands in karkarái waúrstwa Xristáus,
insandjands bi sipōnjam seináim qaþ du imma:
3 þu is sa qimanda þáu anþarizuh beidáima?
4 Jah andhafjands Iēsus qaþ du im: gaggandans gateihiþ
Iōhannē þatei gaháuseiþ jah gasaíƕiþ.
5 Blindái ussaíƕand, jah haltái gaggand, þrūtsfillái hráinjái
waírþand, jah báudái gaháusjand, jah dáuþái urreisand, jah
unlēdái waílamērjanda:
6 jah áudags ist ƕazuh saei ni gamarzjada in mis.
7 At þáim þan afgaggandam, dugann Iēsus qiþan þáim mana-
geim bi Iōhannēn: ƕa usiddjēduþ ana áuþida saíƕan? ráus
fram winda wagidata?

8 Akei ƕa usiddjēduþ saiƕan? mannan hnasqjáim wastjōm
gawasidana? Sái, þáiei hnasqjáim wasidái sind, in gardim
þiudanē sind.
9 Akei ƕa usiddjēduþ saiƕan? praúfētu? Jái, qiþa izwis:
jah managizō praúfētáu.
10 Sa ist áuk bi þanei gamēliþ ist: sái, ik insandja aggilu mei-
nana faúra þus, saei gamanweiþ wig þeinana faúra þus.
11 Amēn, qiþa izwis: ni urráis in baúrim qinōnō máiza Iōhannē
þamma dáupjandin; iþ sa minniza in þiudangardjái himinē
máiza imma ist.
12 Framuh þan þáim dagam Iōhannis þis dáupjandins und hita
þiudangardi himinē anamahtjada, jah anamahtjandans frawil-
wand þō.
13 Allái áuk praúfēteis jah witōþ und Iōhannē faúraqēþun:
14 jah jabái wildēdeiþ miþ niman, sa ist Hēlias, saei skulda
qiman.
15 Saei habái áu*sōna háusjandōna*, *ga*háusjá*i*.

AÍWAGGĒLJŌ ÞAÍRH MARKU

anastōdeiþ.

CHAPTER I

1 Anastōdeins aíwaggēljōns Iēsuis Xristáus sunáus guþs.

2 Swē gamēliþ ist in Ēsaïin praúfētáu: sái, ik insandja aggilu meinana faúra þus, saei gamanweiþ wig þeinana faúra þus.

3 Stibna wōpjandins in áuþidái: manweiþ wig fráujins, raíhtōs waúrkeiþ stáigōs guþs unsaris.

4 Was Iōhannēs dáupjands in áuþidái jah mērjands dáupein idreigōs du aflageinái frawaúrhtē.

5 Jah usiddjēdun du imma all Iudaialand jah Iaírusaúlymeis, jah dáupidái wēsun allái in Iaúrdanē aƕái fram imma, andháitandans frawaúrhtim seináim.

6 Wasuþ-þan Iōhannēs gawasiþs taglam ulbandáus jah gaírda filleina bi hup seinana, jah matida þramsteins jah miliþ háiþiwisk,

7 jah mērida qiþands: qimiþ swinþōza mis sa afar mis, þizei ik ni im waírþs anahneiwands andbindan skáudaráip skōhē is.

8 Aþþan ik dáupja izwis in watin, iþ is dáupeiþ izwis in ahmin weihamma.

9 Jah warþ in jáináim dagam, qam Iēsus fram Nazaraíþ Galei-
laias, jah dáupiþs was fram Iōhannē in Iaúrdanē.

10 Jah suns usgaggands us þamma watin gasaƕ uslukanans himinans, jah ahman swē ahak atgaggandan ana ina.

11 Jah stibna qam us himinam: þu is sunus meins sa liuba, in þuzei waíla galeikáida.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ

CHAPTER I

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ θεοῦ.
2 Ὡς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ· ἰδοὺ ἐγὼ
ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατα-
σκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.
3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων
βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
5 Καὶ ἐξεπορεύοντο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ
οἱ Ἱεροσολυμῖται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ
ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
6 Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην
δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ
μέλι ἄγριον.
7 Καὶ ἐκήρυσσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω
μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν
ὑποδημάτων αὐτοῦ.
8 Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει
ὑμᾶς ἐν πνεύματι ἁγίῳ.
9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ
Ναζαρὲθ τῆς Γαλιλαίας καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς
τὸν Ἰορδάνην.
10 Καὶ εὐθέως ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους
τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον
ἐπ' αὐτόν.
11 Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ
ἀγαπητός, ἐν ᾧ εὐδόκησα.

12 Jah suns sái, ahma ina ustáuh in áuþida.
13 Jah was in þizái áuþidái dagē fidwōr tiguns fráisans fram
Satanin, jah was miþ diuzam, jah aggileis andbahtidēdun
imma.
14 Iþ afar þatei atgibans warþ Iōhannēs, qam Iēsus in Galeilaia
mērjands aíwaggēljōn þiudangardjōs guþs,
15 qiþands þatei usfullnōda þata mēl jah atnēƕida sik þiudan-
gardi guþs: idreigōþ jah galáubeiþ in aíwaggēljōn.
16 Jah ƕarbōnds faúr marein Galeilaias gasaƕ Seimōnu jah
Andraían brōþar is, þis Seimōnis, waírpandans nati in marein:
wēsun áuk fiskjans.
17 Jah qaþ im Iēsus: hirjats afar mis, jah gatáuja igqis waírþan
nutans mannē.
18 Jah suns aflētandans þō natja seina láistidēdun afar imma.
19 Jah jáinþrō inn gaggands framis leitil gasaƕ Iakōbu þana
Zaíbaídaiáus jah Iōhannē brōþar is, jah þans in skipa
manwjandans natja.
20 Jah suns haíháit ins. Jah aflētandans attan seinana Zaí-
baídaiu in þamma skipa miþ asnjam, galiþun afar imma.
21 Jah galiþun in Kafarnaum, jah suns sabbatō daga galeiþands
in synagōgēn láisida ins.
22 Jah usfilmans waúrþun ana þizái láiseinái is; untē was
láisjands ins swē waldufni habands jah ni swaswē þái
bōkarjōs.
23 Jah was in þizái synagōgēn izē manna in unhráinjamma
ahmin, jah ufhrōpida
24 qiþands: fralēt, ƕa uns jah þus, Iēsu Nazōrēnái, qamt fra-
qistjan uns? Kann þuk, ƕas þu is, sa weiha guþs.
25 Jah andbáit ina Iēsus qiþands: þahái jah usgagg ūt us
þamma, ahma unhráinja.
26 Jah tahida ina ahma sa unhráinja, jah hrōpjands stibnái
mikilái usiddja us imma.

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.
13 Καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος
ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ ἄγγελοι
διηκονουν αὐτῷ.
14 Μετὰ δὲ τὸ παραδοθῆναι Ἰωάννην ἦλθεν Ἰησοῦς εἰς τὴν
Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ
θεοῦ,
15 λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία
τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.
16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν
Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, τοῦ Σίμωνος,
βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ
ἁλιεῖς.
17 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω
ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων.
18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ.
19 Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβε-
δαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν
τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,
20 καὶ εὐθέως ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα
αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλ-
θον ὀπίσω αὐτοῦ.
21 Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάβ-
βασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.
22 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων
αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.
23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι
ἀκαθάρτῳ, καὶ ἀνέκραξεν
24 λέγων· ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες
ἀπολέσαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.
25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ
ἔξελθε ἐξ αὐτοῦ.
26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράξαν
φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

27 Jah afsláuþnōdēdun allái sildaleikjandans, swaei sōkidēdun
miþ sis missō qiþandans: ƕa sijái þata? ƕō sō láiseinō
sō niujō, ei miþ waldufnja jah ahmam þáim unhráinjam
anabiudiþ jah ufháusjand imma?
28 Usiddja þan mēriþa is suns and allans bisitands Galeilaias.
29 Jah suns us þizái synagōgēn usgaggandans qēmun in garda
Seimōnis jah Andraíins miþ Iakōbáu jah Iōhannēn.
30 Iþ swaíhrō Seimōnis lag in brinnōn: jah suns qēþun imma
bi ija.
31 Jah duatgaggands urráisida þō undgreipands handu izōs, jah
aflaílōt þō sō brinnō suns, jah andbahtida im.
32 Andanahtja þan waúrþanamma, þan gasaggq sauil, bērun du
imma allans þans ubil habandans jah unhulþōns habandans.
33 Jah sō baúrgs alla garunnana was at daúra.
34 Jah gaháilida managans ubil habandans missaleikáim saúhtim,
jah unhulþōns managōs uswarp, jah ni fralaílōt rōdjan þōs
unhulþōns, untē kunþēdun ina.
35 Jah áir ūhtwōn usstandands usiddja, jah galáiþ ana áuþjana
staþ, jah jáinar baþ.
36 Jah galáistans waúrþun imma Seimōn jah þái miþ imma.
37 Jah bigitandans ina qēþun du imma þatei allái þuk sōkjand.
38 Jah qaþ du im: gaggam du þáim bisunjanē háimōm jah
baúrgim, ei jah jáinar mērjáu, untē duþē qam.
39 Jah was mērjands in synagōgim izē and alla Galeilaian jah
unhulþōns uswaírpands.
40 Jah qam at imma þrūtsfill habands, bidjands ina jah kniwam
knussjands jah qiþands du imma þatei jabái wileis, magt mik
gahráinjan.
41 Iþ Iēsus infeinands, ufrakjands handu seina attaítōk imma
jah qaþ imma: wiljáu, waírþ hráins.
42 Jah biþē qaþ þata Iēsus, suns þata þrūtsfill afláiþ af imma,
jah hráins warþ.

27 Καὶ ἐθαμβήθησαν πάντες ὥστε συζητεῖν πρὸς ἑαυτοὺς
λέγοντας· τί ἐστιν τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη,
ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις
ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;
28 Ἐξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον
τῆς Γαλιλαίας.
29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν
οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.
30 Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως
λέγουσιν αὐτῷ περὶ αὐτῆς.
31 Καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς·
καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.
32 Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν
πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους.
33 Καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.
34 Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις,
καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ
δαιμόνια, ὅτι ᾔδεισαν αὐτόν.
35 Καὶ πρωῒ ἔννυχον λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς
ἔρημον τόπον καὶ ἐκεῖ προσηύχετο.
36 Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.
37 Καὶ εὑρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι πάντες σε ζη-
τοῦσιν.
38 Καὶ λέγει αὐτοῖς· ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις,
ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.
39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν
Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.
40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ
γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ, ὅτι ἐὰν θέλῃς, δύνασαί
με καθαρίσαι.
41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ
ἥψατο αὐτοῦ καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι.
42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ
ἐκαθαρίσθη.

27 Jah afsláuþnōdēdun allái sildaleikjandans, swaei sōkidēdun
miþ sis missō qiþandans: ƕa sijái þata? ƕō sō láiseinō
sō niujō, ei miþ waldufnja jah ahmam þáim unhráinjam
anabiudiþ jah ufháusjand imma?

28 Usiddja þan mēriþa is suns and allans bisitands Galeilaias.

29 Jah suns us þizái synagōgēn usgaggandans qēmun in garda
Seimōnis jah Andraíins miþ Iakōbáu jah Iōhannēn.

30 Iþ swaíhrō Seimōnis lag in brinnōn: jah suns qēþun imma
bi ija.

31 Jah duatgaggands urráisida þō undgreipands handu izōs, jah
aflaílōt þō sō brinnō suns, jah andbahtida im.

32 Andanahtja þan waúrþanamma, þan gasaggq sauil, bērun du
imma allans þans ubil habandans jah unhulþōns habandans.

33 Jah sō baúrgs alla garunnana was at daúra.

34 Jah gaháilida managans ubil habandans missaleikáim saúhtim,
jah unhulþōns managōs uswarp, jah ni fralaílōt rōdjan þōs
unhulþōns, untē kunþēdun ina.

35 Jah áir ūhtwōn usstandands usiddja, jah galáiþ ana áuþjana
staþ, jah jáinar baþ.

36 Jah galáistans waúrþun imma Seimōn jah þái miþ imma.

37 Jah bigitandans ina qēþun du imma þatei allái þuk sōkjand.

38 Jah qaþ du im: gaggam du þáim bisunjanē háimōm jah
baúrgim, ei jah jáinar mērjáu, untē duþē qam.

39 Jah was mērjands in synagōgim izē and alla Galeilaian jah
unhulþōns uswaírpands.

40 Jah qam at imma þrūtsfill habands, bidjands ina jah kniwam
knussjands jah qiþands du imma þatei jabái wileis, magt mik
gahráinjan.

41 Iþ Iēsus infeinands, ufrakjands handu seina attaítōk imma
jah qaþ imma: wiljáu, waírþ hráins.

42 Jah biþē qaþ þata Iēsus, suns þata þrūtsfill afláiþ af imma,
jah hráins warþ.

27 Καὶ ἐθαμβήθησαν πάντες ὥστε συζητεῖν πρὸς ἑαυτοὺς
λέγοντας· τί ἐστιν τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη,
ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις
ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;
28 Ἐξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον
τῆς Γαλιλαίας.
29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν
οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.
30 Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως
λέγουσιν αὐτῷ περὶ αὐτῆς.
31 Καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς·
καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.
32 Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν
πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους.
33 Καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.
34 Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις,
καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ
δαιμόνια, ὅτι ᾔδεισαν αὐτόν.
35 Καὶ πρωῒ ἔννυχον λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς
ἔρημον τόπον κἀκεῖ προσηύχετο.
36 Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.
37 Καὶ εὑρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι πάντες σε ζη-
τοῦσιν.
38 Καὶ λέγει αὐτοῖς· ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις,
ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.
39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν
Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.
40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ
γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ, ὅτι ἐὰν θέλῃς, δύνασαί
με καθαρίσαι.
41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ
ἥψατο αὐτοῦ καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι.
42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ
ἐκαθαρίσθη.

43 Jah gahrōtjands imma suns ussandida ina,

44 jah qaþ du imma: saíhr ei mannhun ni qiþáis waíht; ak-
gagg þuk silban atáugjan gudjin, jah atbaír fram gahráineinái
þeinái þatei anabáuþ Mōsēs du weitwōdiþái im.

45 Iþ is usgaggands dugann mērjan filu jah usqiþan þata waúrd,
swaswē is juþan ni mahta andáugjō in baúrg galeiþan, ak ūta
ana áuþjáim stadim was; jah iddjēdun du imma allaþrō.

CHAPTER II

1 Jah galáiþ aftra in Kafarnaum afar dagans, jah gafrēhun
þatei in garda ist.

2 Jah suns gaqēmun managái, swaswē juþan ni gamōstēdun
nih at daúra, jah rōdida im waúrd.

3 Jah qēmun at imma usliþan baírandans, hafanana fram
fidwōrim.

4 Jah ni magandans nēhra qiman imma faúra manageim, and-
hulidēdun hrōt þarei was Iēsus, jah usgrabandans insáilidēdun
þata badi, jah fralaílōtun ana þammei lag sa usliþa.

5 Gasaíhrands þan Iēsus galáubein izē qaþ du þamma usliþin:
barnilō, aflētanda þus frawaúrhteis þeinōs.

6 Wēsunuh þan sumái þizē bōkarjē jáinar sitandans jah þagk-
jandans sis in haírtam seináim:

7 hra sa swa rōdeiþ náiteinins? hras mag aflētan frawaúrhtins,
niba áins guþ?

8 Jah suns ufkunnands Iēsus ahmin seinamma þatei swa þái
mitōdēdun sis, qaþ du im: duhrē mitōþ þata in haírtam
izwaráim?

9 hraþar ist azētizō du qiþan þamma usliþin: aflētanda þus
frawaúrhteis þeinōs, þáu qiþan: urreis jah nim þata badi
þeinata jah gagg?

10 Aþþan ei witeiþ þatei waldufni habáiþ sunus mans ana aírþái
aflētan frawaúrhtins, qaþ du þamma usliþin:

43 Καὶ ἐμβριμησάμενος αὐτῷ εὐθέως ἐξέβαλεν αὐτόν
44 καὶ λέγει αὐτῷ· ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε
σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρι-
σμοῦ σου ἃ προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς.
45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν
τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν
εἰσελθεῖν, ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν· καὶ ἤρχοντο
πρὸς αὐτὸν πανταχόθεν.

CHAPTER II

1 Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν καὶ
ἠκούσθη ὅτι εἰς οἶκόν ἐστιν.
2 Καὶ εὐθέως συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ
τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.
3 Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον
ὑπὸ τεσσάρων.
4 Καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέ-
γασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσιν τὸν
κράβαττον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.
5 Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ·
τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.
6 Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ δια-
λογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·
7 Τί οὗτος οὕτως λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι
ἁμαρτίας εἰ μὴ εἷς ὁ θεός;
8 Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι
οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· τί ταῦτα
διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
9 Τί ἐστιν εὐκοπώτερον εἰπεῖν τῷ παραλυτικῷ· ἀφέωνταί
σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἆρον τὸν κράβαττόν
σου καὶ περιπάτει;
10 Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ
τῆς γῆς ἀφιέναι ἁμαρτίας, λέγει τῷ παραλυτικῷ·

11 þus qiþa: urreis nimuh þata badi þein jah gagg du garda þeinamma.

12 Jah urráis suns jah ushafjands badi usiddja faúra andwaírþja alláizē, swaswē usgeisnōdēdun allái jah háuhidēdun mikiljandans guþ, qiþandans þatei áiw swa ni gasēƕun.

13 Jah galáiþ aftra faúr marein, jah all manageins iddjēdun du imma, jah láisida ins.

14 Jah ƕarbōnds gasaƕ Laíwwi þana Alfaiáus sitandan at mōtái jah qaþ du imma: gagg afar mis. Jah usstandands iddja afar imma.

15 Jah warþ, biþē is anakumbida in garda is, jah managái mōtarjōs jah frawaúrhtái miþ anakumbidēdun Iēsua jah sipōnjam is; wēsun áuk managái jah iddjēdun afar imma.

16 Jah þái bōkarjōs jah Fareisaieis gasaíƕandans ina matjandan miþ þáim mōtarjam jah frawaúrhtáim, qēþun du þáim sipōnjam is: ƕa ist þatei miþ mōtarjam jah frawaúrhtáim matjiþ jah driggkiþ?

17 Jah gaháusjands Iēsus qaþ du im: ni þaúrbun swinþái lēkeis, ak þái ubilaba habandans; ni qam laþōn uswaúrhtans, ak frawaúrhtans.

18 Jah wēsun sipōnjōs Iōhannis jah Fareisaieis fastandans; jah atiddjēdun jah qēþun du imma: duƕē sipōnjōs Iōhannēs jah Fareisaieis fastand, iþ þái þeinái sipōnjōs ni fastand?

19 Jah qaþ im Iēsus: ibái magun sunjus brūþfadis, und þatei miþ im ist brūþfaþs, fastan? swa lagga ƕeila swē miþ sis haband brūþfad, ni magun fastan.

20 Aþþan atgaggand dagōs þan afnimada af im sa brūþfaþs, jah þan fastand in jáinamma daga.

21 Ni manna plat fanins niujis siujiþ ana snagan faírnjana; ibái afnimái fullōn af þamma sa niuja þamma faírnjin, jah waírsiza gataúra waírþiþ.

11 Σοὶ λέγω, ἔγειρε καὶ ἆρον τὸν κράβαττόν σου καὶ ὕπαγε
εἰς τὸν οἶκόν σου.
12 Καὶ ἠγέρθη εὐθέως καὶ ἄρας τὸν κράβαττον ἐξῆλθεν ἐναν-
τίον πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν
θεόν, λέγοντας ὅτι οὐδέποτε οὕτως εἴδομεν.
13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος
ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.
14 Καὶ παράγων εἶδεν Λευὶ τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ
τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς
ἠκολούθησεν αὐτῷ.
15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ,
καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ
καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολούθησαν
αὐτῷ.
16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα
μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς
αὐτοῦ· τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
καὶ πίνει;
17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· οὐ χρείαν ἔχουσιν
οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον
καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς.
18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες.
καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου
καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ
νηστεύουσιν;
19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμ-
φῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν, νηστεύειν; ὅσον
χρόνον μεθ' ἑαυτῶν ἔχουσιν τὸν νυμφίον, οὐ δύνανται
νηστεύειν.
20 Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
21 Οὐδεὶς ἐπίβλημα ῥάκκους ἀγνάφου ἐπιράπτει ἐπὶ ἱματίῳ
παλαιῷ· εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν
τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.

22 Ni manna giutiþ wein juggata in balgins faírnjans; ibái áuftō distaírái wein þata niujō þans balgins jah wein usgutniþ, jah þái balgeis fraqistnand; ak wein juggata in balgins niujans giutand.

23 Jah warþ þaírhgaggan imma sabbatō daga þaírh atisk, jah dugunnun sipōnjōs is skēwjandans ráupjan ahsa.

24 Jah Fareisaieis qēþun du imma: sái, hva táujand sipōnjōs þeinái sabbatim þatei ni skuld ist?

25 Jah is qaþ du im: niu ussuggwuþ áiw hva gatawida Daweid, þan þaúrfta jah grēdags was, is jah þái miþ imma?

26 hváiwa galáiþ in gard guþs uf Abiaþara gudjin jah hláibans faúrlageináis matida, þanzei ni skuld ist matjan niba áináim gudjam, jah gaf jah þáim miþ sis wisandam?

27 Jah qaþ im: sabbatō in mans warþ gaskapans, ni manna in sabbatō dagis;

28 swaei fráuja ist sa sunus mans jah þamma sabbatō.

CHAPTER III

1 Jah galáiþ aftra in synagōgēn, jah was jáinar manna gaþaúrsana habands handu.

2 Jah witáidēdun imma háilidēdiu sabbatō daga, ei wrōhidēdeina ina.

3 Jah qaþ du þamma mann þamma gaþaúrsana habandin handu: urreis in midumái.

4 Jah qaþ du im: skuldu ist in sabbatim þiuþ táujan aíþþáu unþiuþ táujan, sáiwala nasjan aíþþáu usqistjan? Iþ eis þaháidēdun.

22 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ
δὲ μή, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος
ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται, ἀλλὰ οἶνον νέον εἰς
ἀσκοὺς καινοὺς βλητέον.
23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ
τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδοποιεῖν
τίλλοντες τοὺς στάχυας.
24 Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν τοῖς σάβ-
βασιν ὃ οὐκ ἔξεστιν;
25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν
Δαυείδ, ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν, αὐτὸς καὶ οἱ μετ'
αὐτοῦ;
26 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιε-
ρέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ
ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς
σὺν αὐτῷ οὖσιν;
27 Καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο,
οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον,
28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαβ-
βάτου.

CHAPTER III

1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγήν, καὶ ἦν ἐκεῖ
ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.
2 Καὶ παρετηροῦντο αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει
αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.
3 Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα·
ἔγειρε εἰς τὸ μέσον.
4 Καὶ λέγει αὐτοῖς· ἔξεστιν ἐν τοῖς σάββασιν ἀγαθοποιῆ-
σαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ
ἐσιώπων.

5 Jah ussaíhvands ins miþ mōda, gáurs in dáubiþōs haírtin izē qaþ du þamma mann: ufrakei þō handu þeina! Jah ufrakida, jah gastōþ aftra sō handus is.

6 Jah gaggandans þan Fareisaieis sunsáiw miþ þáim Hērōdianum garūni gatawidēdun bi ina, ei imma usqēmeina.

7 Jah Iēsus afláiþ miþ sipōnjam seináim du marein, jah filu manageins us Galeilaia láistidēdun afar imma,

8 jah us Iudaia jah us Iaírusaúlymim jah us Idumaia jah hindana Iaúrdanáus; jah þái bi Tyra jah Seidōna, manageins filu, gaháusjandans hvan filu is tawida, qēmun at imma.

9 Jah qaþ þáim sipōnjam seináim ei skip habáiþ wēsi at imma in þizōs manageins, ei ni þraíheina ina.

10 Managans áuk gaháilida, swaswē drusun ana ina ei imma attaítōkeina,

11 jah swa managái swē habáidēdun wundufnjōs jah ahmans unhráinjans, þáih þan ina gasēhvun, drusun du imma jah hrōpidēdun qiþandans þatei þu is sunus guþs.

12 Jah filu andbáit ins ei ina ni gaswikunþidēdeina.

13 Jah ustáig in faírguni jah athaíháit þanzei wilda is, jah galiþun du imma.

14 Jah gawaúrhta twalif du wisan miþ sis, jah ei insandidēdi ins mērjan,

15 jah haban waldufni du háiljan saúhtins jah uswaírpan unhulþōns.

16 Jah gasatida Seimōna namō Paítrus;

17 jah Iakōbáu þamma Zaíbaídaiáus, jah Iōhannē brōþr Iakōbáus, jah gasatida im namna Baúanaírgaís, þatei ist: sunjus þeihvōns;

18 jah Andraían jah Filippu jah Barþaúlaúmaiu jah Matþaiu jah Þōman jah Iakōbu þana Alfaiáus, jah Þaddaiu jah Seimōna þana Kananeitēn,

5 Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος
ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ·
ἔκτεινον τὴν χεῖρά σου. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη
ἡ χεὶρ αὐτοῦ.
6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν
συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.
7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ πρὸς
τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκο-
λούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας
8 καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν
τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολύ,
ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.
9 Καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ
αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.
10 Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ
ἅψωνται· καὶ ὅσοι εἶχον μάστιγας
11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέ-
πιπτεν αὐτῷ καὶ ἔκραζεν λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ
θεοῦ.
12 Καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιή-
σωσιν.
13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν
αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν.
14 Καὶ ἐποίησεν δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀπο-
στέλλῃ αὐτοὺς κηρύσσειν
15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκβάλλειν
τὰ δαιμόνια.
16 Καὶ ἐπέθηκεν τῷ Σίμωνι ὄνομα Πέτρον·
17 Καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν
τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὅ
ἐστιν υἱοὶ βροντῆς.
18 Καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Ματθαῖον
καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον
καὶ Σίμωνα τὸν Καναυίτην

19 jah Iudan Iskariōtēn, saei jah galēwida ina.

20 Jah atiddjēdun in gard, jah gaïddja sik managei, swaswē ni
mahtēdun nih hláif matjan.

21 Jah háusjandans fram imma bōkarjōs jah anþarái usiddjēdun
gahaban ina; qēþun áuk þatei usgáisiþs ist.

22 Jah bōkarjōs þái af Iaírusaúlymái qimandans qēþun þatei
Baíaílzaíbul habáiþ, jah þatei in þamma reikistin unhulþōnō
uswaírpiþ þáim unhulþōm.

23 Jah atháitands ins in gajukōm qaþ du im: ƕáiwa mag
Satanas Satanan uswaírpan?

24 Jah jabái þiudangardi wiþra sik gadáiljada, ni mag standan
sō þiudangardi jáina.

25 Jah jabái gards wiþra sik gadáiljada, ni mag standan sa
gards jáins.

26 Jah jabái Satana usstōþ ana sik silban jah gadáiliþs warþ, ni
mag gastandan, ak andi habáiþ.

27 Ni manna mag kasa swinþis galeiþands in gard is wilwan,
niba faúrþis þana swinþan gabindiþ; jah *þan* þana gard is
diswilwái.

28 Amēn, qiþa izwis, þatei allata aflētada þata frawaúrhtē
sunum mannē, jah náiteinōs swa managōs swaswē waja-
mērjand;

29 aþþan saei wajamēreiþ ahman weihana ni habáiþ fralēt áiw,
ak skula ist áiweináizōs frawaúrhtáis.

30 Untē qēþun: ahman unhráinjana habáiþ.

31 Jah qēmun þan áiþei is jah brōþrjus is jah ūta standandōna
insandidēdun du imma, háitandōna ina.

32 Jah sētun bi ina managei; qēþun þan du imma: sái, áiþei
þeina jah brōþrjus þeinái jah swistrjus þeinōs ūta sōkjand
þuk.

33 Jah andhōf im qiþands: ƕō ist sō áiþei meina aíþþáu þái
brōþrjus meinái?

19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. Καὶ
ἔρχονται εἰς οἶκον·
20 καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς
μήτε ἄρτον φαγεῖν.
21 Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν·
ἔλεγον γὰρ ὅτι ἐξέστη.
22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον
ὅτι Βεελζεβοὺλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων
ἐκβάλλει τὰ δαιμόνια.
23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς·
πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν;
24 Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι
ἡ βασιλεία ἐκείνη.
25 Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι
ἡ οἰκία ἐκείνη.
26 Καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ
δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.
27 Οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν
οἰκίαν αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ,
καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ.
28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα
τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι, ὅσας ἂν βλα-
σφημήσωσιν·
29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει
ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου ἁμαρτή-
ματος.
30 Ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει.
31 Ἔρχονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ
ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν.
32 Καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, εἶπον δὲ αὐτῷ· ἰδοὺ ἡ
μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω
ζητοῦσίν σε.
33 Καὶ ἀπεκρίθη αὐτοῖς λέγων· τίς ἐστιν ἡ μήτηρ μου ἢ οἱ
ἀδελφοί μου;

34 Jah bisaíhvands bisunjanē þans bi sik sitandans qaþ: sái, áiþei meina jah þái brōþrjus meinái.

35 Saei allis waúrkeiþ wiljan guþs, sa jah brōþar meins jah swistar jah áiþei ist.

CHAPTER IV

1 Jah aftra Iēsus dugann láisjan at marein, jah galēsun sik du imma manageins filu, swaswē ina galeiþan*dan* in skip gasitan in marein; jah alla sō managei wiþra marein ana staþa was.

2 Jah láisida ins in gajukōm manag, jah qaþ im in láiseinái seinái:

3 háuseiþ! Sái, urrann sa saiands du saian fráiwa seinamma.

4 Jah warþ, miþþanei saísō, sum raíhtis gadráus faúr wig, jah qēmun fuglōs jah frētun þata.

5 Anþaruþ-þan gadráus ana stáinahamma, þarei ni habáida aírþa managa, jah suns urrann, in þizei ni habáida diupáizōs aírþōs;

6 at sunnin þan urrinnandin ufbrann, jah untē ni habáida waúrtins gaþaúrsnōda.

7 Jah sum gadráus in þaúrnuns; jah ufarstigun þái þaúrnjus jah afhvapidēdun þata, jah akran ni gaf.

8 Jah sum gadráus in aírþa gōda, jah gaf akran urrinnandō jah wahsjandō, jah bar áin ·l· jah áin ·j· jah áin ·r·.

9 Jah qaþ: saei habái ausōna háusjandōna, gaháusjái.

10 Iþ biþē warþ sundrō, frēhun ina þái bi ina miþ þáim twalibim þizōs gajukōns.

11 Jah qaþ im: izwis atgiban ist kunnan rūna þiudangardjōs guþs, iþ jáináim þáim ūta in gajukōm allata waírþiþ,

34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους
λέγει· ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.
35 Ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου
καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

CHAPTER IV

1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ
συνήχθη πρὸς αὐτὸν ὄχλος πολύς, ὥστε αὐτὸν ἐμβάντα εἰς
τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς
τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.
2 Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν
αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·
3 Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον
αὐτοῦ.
4 Καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν,
καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.
5 Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν
πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος
γῆς·
6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν
ῥίζαν ἐξηράνθη.
7 Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι
καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.
8 Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν
ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν
ἑξήκοντα καὶ ἐν ἑκατόν.
9 Καὶ ἔλεγεν· ὃς ἔχει ὦτα ἀκούειν, ἀκουέτω.
10 Ὅτε δὲ ἐγένετο κατὰ μόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν
σὺν τοῖς δώδεκα τὴν παραβολήν.
11 Καὶ ἔλεγεν αὐτοῖς· ὑμῖν δέδοται γνῶναι τὸ μυστήριον τῆς
βασιλείας τοῦ θεοῦ, ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ
πάντα γίνεται,

12 ei síahvandans saíhváina jah ni gáumjáina, jah háusjandans háusjáina jah ni fraþjáina, nibái hvan gawandjáina sik jah aflētáindáu im frawaúrhteis.

13 Jah qaþ du im: ni wituþ þō gajukōn, jah hváiwa allōs þōs gajukōns kunneiþ?

14 Sa saijands waúrd saijiþ.

15 Aþþan þái wiþra wig sind, þarei saiada þata waúrd, jah þan gaháusjand unkarjans, suns qimiþ Satanas jah usnimiþ waúrd þata insaianō in haírtam izē.

16 Jah sind samaleikō þái ana stáinahamma saianans, þáiei þan háusjand þata waúrd, suns miþ fahēdái nimand ita,

17 jah ni haband waúrtins in sis, ak hveilahvaírbái sind; þaþrōh, biþē qimiþ aglō aíþþáu wrakja in þis waúrdis, suns gamarzjanda.

18 Jah þái sind þái in þaúrnuns saianans, þái waúrd háusjandans,

19 jah saúrgōs þizōs libáináis jah afmarzeins gabeins jah þái bi þata anþar lustjus inn atgaggandans afhvapjand þata waúrd jah akranaláus waírþiþ.

20 Jah þái sind þái ana aírþái þizái gōdōn saianans þáiei háusjand þata waúrd jah andnimand, jah akran baírand, áin ·l· jah áin ·j· jah áin ·r·.

21 Jah qaþ du im: ibái lukarn qimiþ duþē ei uf mēlan satjáidáu aíþþáu undar ligr? niu ei ana lukarnastaþan satjáidáu?

22 Nih allis ist hva fulginis þatei ni gabaírhtjáidáu: nih warþ analáugn, ak ei swikunþ waírþái.

23 Jabái hvas habái áusōna háusjandōna, gaháusjái.

24 Jah qaþ du im: saíhviþ hva háuseiþ! In þizáiei mitaþ mitiþ, mitada izwis jah biáukada izwis þáim galáubjandam.

25 Untē þishvammēh saei habáiþ gibada imma; jah saei ni habáiþ jah þatei habáiþ afnimada imma.

12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες
ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ
ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.
13 Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ
πῶς πάσας τὰς παραβολὰς γνώσεσθε;
14 Ὁ σπείρων τὸν λόγον σπείρει.
15 Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος,
καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ σατανᾶς καὶ αἴρει
τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.
16 Καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι,
οἳ ὅταν ἀκούσωσιν τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβά-
νουσιν αὐτόν,
17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν·
εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθέως
σκανδαλίζονται.
18 Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οἱ τὸν
λόγον ἀκούοντες,
19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ
πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι
συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.
20 Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες,
οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται, καὶ καρπο-
φοροῦσιν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.
21 Καὶ ἔλεγεν αὐτοῖς· μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν
μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν
τεθῇ;
22 Οὐ γάρ ἐστίν τι κρυπτὸν ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο
ἀπόκρυφον, ἀλλ᾽ ἵνα εἰς φανερὸν ἔλθῃ.
23 Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.
24 Καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ
μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς
ἀκούουσιν.
25 Ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ
ὃ ἔχει, ἀρθήσεται ἀπ᾽ αὐτοῦ.

26 Jah qaþ: swa ist þiudangardi guþs, swaswē jabái manna waírpiþ fráiwa ana aírþa.

27 Jah slēpiþ jah urreisiþ naht jah daga, jah þata fráiw keiniþ jah liudiþ swē ni wáit is.

28 Silbō áuk aírþa akran baíriþ: frumist gras, þaþrōh ahs, þaþrōh fulleiþ kaúrnis in þamma ahsa.

29 Þanuh biþē atgibada akran, suns insandeiþ gilþa, untē atist asans.

30 Jah qaþ: ƕē galeikōm þiudangardja guþs, aíþþáu in ƕileikái gajukōn gabaíram þō?

31 Swē kaúrnō sinapis, þatei þan saiada ana aírþa, minnist alláizē fráiwē ist þizē ana aírþái;

32 jah þan saiada, urrinniþ jah waírþiþ alláizē grasē máist, jah gatáujiþ astans mikilans, swaswē magun uf skadáu is fuglōs himinis gabauan.

33 Jah swaleikáim managáim gajukōm rōdida du im þata waúrd, swaswē mahtēdun háusjōn.

34 Iþ inuh gajukōn ni rōdida im, iþ sundrō sipōnjam seináim andband allata.

35 Jah qaþ du im in jáinamma daga at andanahtja þan waúrþanamma; usleiþam jáinis stadis.

36 Jah aflētandans þō managein andnēmun ina swē was in skipa; jah þan anþara skipa wēsun miþ imma.

37 Jah warþ skūra windis mikila jah wēgōs waltidēdun in skip, swaswē ita juþan gafullnōda.

38 Jah was is ana nōtin ana waggarja slēpands, jah urráisidēdun ina jah qēþun du imma: láisari, niu kara þuk þizei fraqistnam?

39 Jah urreisands gasōk winda jah qaþ du marein: gaslawái, afdumbn! Jah anasiláida sa winds jah warþ wis mikil.

40 Jah qaþ du im: duƕē faúrhtái sijuþ swa? ƕáiwa ni naúh habáiþ galáubein?

26 Καὶ ἔλεγεν· οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἐὰν
ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,
27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος
βλαστάνῃ καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός.
28 Αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα
στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.
29 Ὅταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέ-
πανον, ὅτι παρέστηκεν ὁ θερισμός.
30 Καὶ ἔλεγεν· τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ,
ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;
31 Ὡς κόκκον σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρό-
τερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς,
32 καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται πάντων τῶν
λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύ-
νασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ
κατασκηνοῦν.
33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν
λόγον, καθὼς ἐδύναντο ἀκούειν.
34 Χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς
μαθηταῖς αὐτοῦ ἐπέλυεν πάντα.
35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης·
διέλθωμεν εἰς τὸ πέραν.
36 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν
τῷ πλοίῳ, καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ.
37 Καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη καὶ τὰ κύματα ἐπέ-
βαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.
38 Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον
καθεύδων· καὶ διεγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ·
διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;
39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσ-
σῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο
γαλήνη μεγάλη.
40 Καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε οὕτως; πῶς οὐκ ἔχετε
πίστιν;

41 Jah ōhtēdun sis agis mikil, jah qēþun du sis missō: ƕas
þannu sa sijái, untē jah winds jah marei ufháusjand imma?

CHAPTER V

1 Jah qēmun hindar marein in landa Gaddarēnē.
2 Jah usgaggandin imma us skipa suns gamōtida imma manna
us aúrahjōm in ahmin unhráinjamma,
3 saei bauáin habáida in aúrahjōm: jah ni náudibandjōm
eisarneináim manna mahta ina gabindan.
4 Untē is ufta eisarnam bi fōtuns gabuganáim jah náudiband-
jōm eisarneináim gabundans was, jah galáusida af sis þōs
náudibandjōs, jah þō ana fōtum eisarna gabrak, jah manna
ni mahta ina gatamjan.
5 Jah sinteinō nahtam jah dagam in aúrahjōm jah in faírgun-
jam was hrōpjands jah bliggwands sik stáinam.
6 Gasaíƕands þan Iēsu faírraþrō rann jah inwáit ina,
7 jah hrōpjands stibnái mikilái qaþ: ƕa mis jah þus, Iēsu,
sunáu guþs þis háuhistins? biswara þuk bi guþa, ni balw-
jáis mis!
8 Untē qaþ imma: usgagg, ahma unhráinja, us þamma
mann!
9 Jah frah ina: ƕa namō þein? Jah qaþ du imma: namō
mein Laígaíōn, untē managái sijum.
10 Jah baþ ina filu ei ni usdrēbi im us landa.
11 Wasuh þan jáinar haírda sweinē haldana at þamma faír-
gunja.
12 Jah bēdun ina allōs þōs unhulþōns qiþandeins: insandei
unsis in þō sweina, ei in þō galeiþáima.
13 Jah usláubida im Iēsus suns. Jah usgaggandans ahmans þái
unhráinjans galiþun in þō sweina, jah rann sō haírda and
driusōn in marein; wēsunuþ-þan swē twōs þūsundjōs, jah
afƕapnōdēdun in marein.

41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

CHAPTER V

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν.

2 Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,

3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὔτε ἁλύσεσιν οὐδεὶς ἐδύνατο αὐτὸν δῆσαι,

4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσιν δεδέσθαι καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι.

5 Καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.

6 Ἰδὼν δὲ τὸν Ἰησοῦν μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν,

7 καὶ κράξας φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν, μή με βασανίσῃς.

8 Ἔλεγεν γὰρ αὐτῷ· ἔξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.

9 Καὶ ἐπηρώτα αὐτόν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν.

10 Καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ ἀποστείλῃ αὐτοὺς ἔξω τῆς χώρας.

11 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη πρὸς τῷ ὄρει·

12 καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

13 Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ἦσαν δὲ ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.

14 Jah þái haldandans þō sweina gaþlaúhun, jah gataíhun in baúrg jah in háimōm, jah qēmun saíƕan ƕa wēsi þata waúrþanō.

15 Jah atiddjēdun du Iēsua, jah gasaíƕand þana wōdan sitandan jah gawasidana jah fraþjandan þana saei habáida laígaíōn, jah ōhtēdun.

16 Jah spillōdēdun im þáiei gasēƕun, ƕáiwa warþ bi þana wōdan jah bi þō sweina.

17 Jah dugunnun bidjan ina galeiþan hindar markōs seinōs.

18 Jah inn gaggandan ina in skip baþ ina, saei was wōds, ei miþ imma wēsi.

19 Jah ni laílōt ina, ak qaþ du imma: gagg du garda þeinamma du þeináim, jah gateih im, ƕan filu þus fráuja gatawida jah gaarmáida þuk.

20 Jah galáiþ jah dugann mērjan in Daíkapaúlein, ƕan filu gatawida imma Iēsus; jah allái sildaleikidēdun.

21 Jah usleiþandin Iēsua in skipa aftra hindar marein, gaqēmun sik manageins filu du imma, jah was faúra marein.

22 Jah sái, qimiþ áins þizē synagōgafadē namin Jaeirus; jah saíƕands ina gadráus du fōtum Iēsuis,

23 jah baþ ina filu, qiþands þatei daúhtar meina aftumist habáiþ, ei qimands lagjáis ana þō handuns, ei ganisái jah libái.

24 Jah galáiþ miþ imma, jah iddjēdun afar imma manageins filu jah þraíhun ina.

25 Jah qinōnō suma wisandei in runa blōþis jēra twalif,

26 jah manag gaþulandei fram managáim lēkjam jah fraqimandei allamma seinamma jah ni waíhtái bōtida, ak máis waírs habáida,

27 gaháusjandei bi Iēsu, atgaggandei in managein aftana attaítōk wastjái is.

28 Untē qaþ þatei jabái wastjōm is attēka, ganisa.

14 Καὶ οἱ βόσκοντες τοὺς χοίρους ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστιν τὸ γεγονός.

15 Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα, καὶ ἐφοβήθησαν.

16 Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων.

17 Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾖ.

19 Καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ κύριος πεποίηκεν καὶ ἠλέησέν σε.

20 Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

22 Καὶ ἰδοὺ ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ,

23 καὶ παρεκάλει αὐτὸν πολλά, λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ἵνα σωθῇ καὶ ζήσῃ.

24 Καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, καὶ συνέθλιβον αὐτόν.

25 Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα,

26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ·

28 ἔλεγεν γὰρ ὅτι κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι.

29 Jah sunsáiw gaþaúrsnōda sa brunna blōþis izōs, jah ufkunþa
ana leika þatei gaháilnōda af þamma slaha.

30 Jah sunsáiw Iēsus ufkunþa in sis silbin þō us sis maht
usgaggandein; gawandjands sik in managein qaþ: ƕas mis
taítōk wastjōm?

31 Jah qēþun du imma sipōnjōs is: saíƕis þō managein
þreihandein þuk, jah qiþis: ƕas mis taítōk?

32 Jah wláitōda saíƕan þō þata táujandein.

33 Iþ sō qinō ōgandei jah reirandei, witandei þatei warþ bi ija,
qam jah dráus du imma, jah qaþ imma alla þō sunja.

34 Iþ is qaþ du izái: daúhtar, galáubeins þeina ganasida þuk,
gagg in gawaírþi, jah sijáis háila af þamma slaha þeinamma.

35 Naúhþanuh imma rōdjandin qēmun fram þamma synagō-
gafada, qiþandans þatei daúhtar þeina gaswalt: ƕa þanamáis
dráibeis þana láisari?

36 Iþ Iēsus sunsáiw gaháusjands þata waúrd rōdiþ, qaþ du
þamma synagōgafada: ni faúrhtei; þatáinei galáubei.

37 Jah ni fralaílōt áinōhun izē miþ sis afargaggan, nibái
Paítru jah Iakōbu jah Iōhannēn brōþar Iakōbis.

38 Jah galáiþ in gard þis synagōgafadis, jah gasaƕ aúhjōdu
jah grētandans jah wáifaírƕjandans filu.

39 Jah inn atgaggands qaþ du im: ƕa aúhjōþ jah grētiþ? þata
barn ni gadáuþnōda, ak slēpiþ.

40 Jah bihlōhun ina. Iþ is uswaírpands alláim ganimiþ attan
þis barnis jah áiþein jah þans miþ sis, jah galáiþ inn þarei
was þata barn ligandō.

41 Jah faírgráip bi handáu þata barn qaþuh du izái: taleiþa
kumei, þatei ist gaskeiriþ: mawilō, du þus qiþa: urreis.

42 Jah suns urráis sō mawi jah iddja; was áuk jērē twalibē;
jah usgeisnōdēdun faúrhtein mikilái.

43 Jah anabáuþ im filu ei manna ni funþi þata; jah haíháit
izái giban matjan.

29 Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω
τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.
30 Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ
δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς
μου ἥψατο τῶν ἱματίων;
31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον
συνθλίβοντά σε καὶ λέγεις· τίς μου ἥψατο;
32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.
33 Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ᾽
αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν
τὴν ἀλήθειαν.
34 Ὁ δὲ εἶπεν αὐτῇ· θύγατερ, ἡ πίστις σου σέσωκέν σε·
ὕπαγε εἰς εἰρήνην καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.
35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου
λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν, τί ἔτι σκύλλεις τὸν
διδάσκαλον;
36 Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει
τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε.
37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι εἰ μὴ Πέτρον
καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.
38 Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ
θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά.
39 Καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ
παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.
40 Καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν πάντας παραλαμβάνει
τὸν πατέοα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ᾽ αὐτοῦ,
καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.
41 Καὶ κοατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθὰ
κούμει, ὅ ἐστιν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ λέγω,
ἔνειοε.
42 Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ
ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλῃ.
43 Καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνῷ τοῦτο, καὶ
εἶπεν δοθῆναι αὐτῇ φαγεῖν.

CHAPTER VI

1 Jah usstōþ jáinþrō jah qam in landa seinamma, jah láistidēdun
afar imma sipōnjōs is.
2 Jah biþē warþ sabbatō, dugann in synagōgē láisjan, jah
managái háusjandans sildaleikidēdun qiþandans: ƕaþrō
þamma þata, jah ƕō sō handugeinō sō gibanō imma, ei
mahteis swaleikōs þaírh handuns is waírþand?
3 Niu þata ist sa timrja, sa sunus Marjins, iþ brōþar Iakōba
jah Iūsē jah Iudins jah Seimōnis? jah niu sind swistrjus
is hēr at unsis? Jah gamarzidái waúrþun in þamma.
4 Qaþ þan im Iēsus þatei nist praúfētus unswērs, niba in
gabaúrþái seinái jah in ganiþjam jah in garda seinamma.
5 Jah ni mahta jáinar áinōhun mahtē gatáujan, niba fawáim
siukáim handuns galagjands gaháilida.
6 Jah sildaleikida in ungaláubeináis izē, jah bitáuh weihsa
bisunjanē láisjands.
7 Jah athaíháit þans twalif jah dugann ins insandjan twans
ƕanzuh, jah gaf im waldufni ahmanē unhráinjáizē.
8 Jah faúrbáuþ im ei waíht ni nēmeina in wig, niba hrugga
áina, nih matibalg nih hláif nih in gaírdōs áiz,
9 ak gaskōhái suljōm: jah ni wasjáiþ twáim páidōm.
10 Jah qaþ du im: þisƕaduh þei gaggáiþ in gard, þar saljáiþ,
untē usgaggáiþ jáinþrō.
11 Jah swa managái swē ni andnimáina izwis ni háusjáina izwis,
usgaggandans jáinþrō ushrisjáiþ mulda þō undarō fōtum
izwaráim du weitwōdiþái im. Amēn, qiþa izwis: sutizō ist
Saúdaúmjam aíþþáu Gaúmaúrjam in daga stauōs þáu þizái
baúrg jáinái.
12 Jah usgaggandans mēridēdun ei idreigōdēdeina.
13 Jah unhulþōns managōs usdribun, jah gasalbōdēdun alēwa
managans siukans, jah gaháilidēdun.
14 Jah gaháusida þiudans Hērōdēs, swikunþ allis warþ namō

is, jah qaþ þatei Iōhannis sa dáupjands us dáuþáim urráis,
duþþē waúrkjand þōs mahteis in imma.
15 Anþarái þan qēþun þatei Hēlias ist; anþarái þan qēþun
þatei praúfētēs ist swē áins þizē praúfētē.
16 Gaháusjands þan Hērōdēs qaþ þatei þammei ik háubiþ
afmaímáit Iōhannē, sa ist: sah urráis us dáuþáim.
17 Sa áuk raíhtis Hērōdēs insandjands gahabáida Iōhannēn
jah gaband ina in karkarái in Haírōdiadins qēnáis Filippáus
brōþrs seinis, untē þō galiugáida.
18 Qaþ áuk Iōhannēs du Hērōda þatei ni skuld ist þus haban
qēn brōþrs þeinis.
19 Iþ sō Hērōdia náiw imma jah wilda imma usqiman, jah
ni mahta:
20 untē Hērōdis ōhta sis Iōhannēn, kunnands ina waír garaíht-
ana jah weihana, jah witáida imma, jah háusjands imma
manag gatawida, jah gabaúrjaba imma andháusida.
21 Jah waúrþans dags gatils, þan Hērōdis mēla gabaúrþáis
seináizōs nahtamat waúrhta þáim máistam seináizē jah
þūsundifadim jah þáim frumistam Galeilaias,
22 jah atgaggandein inn daúhtr Hērōdiadins jah plinsjandein
jah galeikandein Hērōda jah þáim miþ anakumbjandam,
qaþ þiudans du þizái máujái: bidei mik þisƕizuh þei
wileis, jah giba þus.
23 Jah swōr izái þatei þisƕah þei bidjáis mik, giba þus und
halba þiudangardja meina.
24 Iþ si usgaggandei qaþ du áiþein seinái: ƕis bidjáu? Iþ
si qaþ: háubidis Iōhannis þis dáupjandins.
25 Jah atgaggandei sunsáiw sniumundō du þamma þiudana baþ
qiþandei: wiljáu ei mis gibáis ana mēsa háubiþ Iōhannis
þis dáupjandins.
26 Jah gáurs waúrþans sa þiudans in þizē áiþē jah in þizē miþ
anakumbjandanē ni wilda izái ufbrikan.
27 Jah suns insandjands sa þiudans spaíkulātur, anabáuþ
briggan háubiþ is. Iþ is galeiþands afmaímáit imma háubiþ
in karkarái,

28 jah atbar þata háubiþ is ana mēsa, jah atgaf ita þizái máujái,
jah sō mawi atgaf ita áiþein seinái.
29 Jah gaháusjandans sipōnjōs is qēmun jah usnēmun leik is
jah galagidēdun ita in hláiwa.
30 Jah gaïddjēdun apaústaúleis du Iēsua jah gataíhun imma
allata jah swa filu swē gatawidē*dun* — —
53 — — jah duatsniwun.
54 Jah usgaggandam im us skipa, sunsáiw ufkunnandans ina,
55 birinnandans all þata gawi dugunnun ana badjam þans ubil
habandans baíran, þadei háusidēdun ei is wēsi.
56 Jah þishvaduh þadei iddja in háimōs aíþþáu baúrgs aíþþáu
in weihsa, ana gagga lagidēdun siukans jah bēdun ina ei þáu
skáuta wastjōs is attaítōkeina; jah swa managái swē attaí-
tōkun imma, ganēsun.

CHAPTER VII

1 Jah gaqēmun sik du imma Fareisaieis jah sumái þizē bōkarjē,
qimandans us Iaírusaúlymim.
2 Jah gasaíhvandans sumans þizē sipōnjē is gamáinjáim han-
dum, þat-ist unþwahanáim, matjandans hláibans;
3 iþ Fareisaieis jah allái Iudaieis, niba ufta þwahand handuns,
ni matjand, habandans anafilh þizē sinistanē,
4 jah af maþla niba dáupjand ni matjand, jah anþar ist manag
þatei andnēmun du haban: dáupeinins stiklē jah aúrkjē jah
katilē jah ligrē;
5 þaþrōh þan frēhun ina þái Fareisaieis jah þái bōkarjōs:
duhvē þái sipōnjōs þeinái ni gaggand bi þammei anafulhun
þái sinistans, ak unþwahanáim handum matjand hláif?
6 Iþ is andhafjands qaþ du im þatei waíla praúfētida Ēsaïas
bi izwis þans liutans, swē gamēliþ ist: sō managei waírilōm
mik swēráiþ, iþ haírtō izē faírra habáiþ sik mis.
7 Iþ swarē mik blōtand, láisjandans láiseinins, anabusnins
mannē;

8 aflētandans raíhtis anabusn guþs habáiþ þatei anafulhun man-
nans, dáupeinins aúrkjē jah stiklē, jah anþar galeik swalei-
kata manag táujiþ.
9 Jah qaþ du im: waíla inwidiþ anabusn guþs, ei þata anafulh-
anō izwar fastáiþ.
10 Mōsēs áuk raíhtis qaþ: swērái attan þeinana jah áiþein
þeina; jah saei ubil qiþái attin seinamma aíþþáu áiþein seinái,
dáuþáu afdáuþjáidáu.
11 Iþ jus qiþiþ: jabái qiþái manna attin seinamma aíþþáu
áiþein: kaúrbān, þatei ist máiþms, þishvah þatei us mis
gabatnis,
12 jah ni fralētiþ ina ni waíht táujan attin seinamma aíþþáu
áiþein seinái,
13 bláuþjandans waúrd guþs þizái anabusnái izwarái, þōei
anafulhuþ; jah galeik swaleikata manag táujiþ.
14 Jah atháitands alla þō managein qaþ im: háuseiþ mis allái
jah fraþjáiþ.
15 Ni waíhts ist ūtaþrō mans inn gaggandō in ina þatei magi
ina gamáinjan; ak þata ūt gaggandō us mann þata ist þata
gamáinjandō mannan.
16 Jabái hvas habái áusōna háusjandōna, gaháusjái.
17 Jah þan galáiþ in gard us þizái managein, frēhun ina sipōn-
jōs is bi þō gajukōn.
18 Jah qaþ du im: swa jah jus unwitans sijuþ? Ni fraþjiþ
þammei all þata ūtaþrō inn gaggandō in mannan ni mag ina
gamáinjan:
19 untē ni galeiþiþ imma in haírtō, ak in wamba, jah in urrunsa
usgaggiþ, gahráineiþ allans matins.
20 Qaþuþ-þan þatei þata us mann usgaggandō þata gamáineiþ
mannan.
21 Innaþrō áuk us haírtin mannē mitōneis ubilōs usgaggand:
kalkinassjus, hōrinassjus, maúrþra,
22 þiubja, faíhufrikeins, unsēleins, liutei, agláitei, áugō unsēl,
wajamēreins, háuhhaírtei, unwiti.
23 Þō alla ubilōna innaþrō usgaggand jah gagamáinjand mannan.

24 Jah jáinþrō usstandands galáiþ in markōs Tyrē jah Seidōnē,
jah galeiþands in gard ni wilda witan mannan jah ni mahta
galáugnjan.
25 Gaháusjandei raíhtis qinō bi ina, þizōzei habáida daúhtar
ahman unhráinjana, qimandei dráus du fōtum is.
26 Wasuþ-þan sō qinō háiþnō, Saúrini fynikiska gabaúrþái, jah
baþ ina ei þō unhulþōn uswaúrpi us daúhtr izōs.
27 Iþ Iēsus qaþ du izái; lēt faúrþis sada waírþan barna, untē
ni gōþ ist niman hláib barnē jah waírpan hundam.
28 Iþ si andhōf imma jah qaþ du imma: jái fráuja; jah áuk
hundōs undarō biuda matjand af draúhsnōm barnē.
29 Jah qaþ du izái: in þis waúrdis gagg, usiddja unhulþō us
daúhtr þeinái.
30 Jah galeiþandei du garda seinamma bigat unhulþōn usgagg-
ana jah þō daúhtar ligandein ana ligra.
31 Jah aftra galeiþands af markōm Tyrē jah Seidōnē qam at
marein Galeilaiē miþ tweihnáim markōm Daíkapaúlaiōs.
32 Jah bērun du imma báudana stammana, jah bēdun ina ei
lagidēdi imma handáu.
33 Jah afnimands ina af managein sundrō, lagida figgrans
seinans in áusōna imma jah spēwands attaítōk tuggōn is,
34 jah ussaíƕands du himina gaswōgida, jah qaþ du imma:
aíffaþa, þatei ist usluknn.
35 Jah sunsáiw usluknōdēdun imma hliumans jah andbundnōda
bandi tuggōns is jah rōdida raíhtaba.
36 Jah anabáuþ im ei mann ni qēþeina. ƕan filu is im anabáuþ,
máis þamma eis mēridēdun,
37 jah ufarassáu sildaleikidēdun qiþandans: waíla allata gata-
wida, jah báudans gatáujiþ gaháusjan jah unrōdjandans
rōdjan.

CHAPTER VIII

1 In jáináim þan dagam aftra at filu managái managein wisandein jah ni habandam ƕa matidēdeina, atháitands sipōnjans qaþuh du im:
2 infeinōda du þizái managein, untē ju dagans þrins miþ mis wēsun, jah ni haband ƕa matjáina;
3 jah jabái fralēta ins láusqiþrans du garda izē, ufligand ana wiga; sumái raíhtis izē faírraþrō qēmun.
4 Jah andhōfun imma sipōnjōs is: ƕaþrō þans mag ƕas gasōþjan hláibam ana áuþidái?
5 Jah frah ins: ƕan managans habáiþ hláibans? Iþ eis qēþun: sibun.
6 Jah anabáuþ þizái managein anakumbjan ana aírþái; jah nimands þans sibun hláibans jah awiliudōnds gabrak jah atgaf sipōnjam seináim, ei atlagidēdeina faúr; jah atlagidēdun faúr þō managein.
7 Jah habáidēdun fiskans fawans, jah þans gaþiuþjands qaþ ei atlagidēdeina jah þans.
8 Gamatidēdun þan jah sadái waúrþun; jah usnēmun láibōs gabrukō sibun spyreidans.
9 Wēsunuþ-þan þái matjandans swē fidwōr þūsundjōs; jah fralaílōt ins.
10 Jah galáiþ sunsáiw in skip miþ sipōnjam seináim, jah qam ana fēra Magdalan.
11 Jah urrunnun Fareisaieis jah dugunnun miþ sōkjan imma sōkjandans du imma táikn us himina, fráisandans ina.
12 Jah ufswōgjands ahmin seinamma qaþ: ƕa þata kuni táikn sōkeiþ? Amēn, qiþa izwis: jabái gibáidáu kunja þamma táiknē.
13 Jah aflētands ins, galeiþands aftra in skip usláiþ hindar marein.
14 Jah ufarmunnōdēdun niman hláibans jah niba áinana hláif ni habáidēdun miþ sis in skipa.

15 Jah anabáuþ im qiþands: saíƕiþ ei atsaíƕiþ izwis þis
beistis Fareisaiē jah beistis Hērōdis.
16 Jah þāhtēdun miþ sis missō qiþandans: untē hláibans ni
habam.
17 Jah fraþjands Iēsus qaþ du im: ƕa þaggkeiþ untē hláibans
ni habáiþ? ni naúh fraþjiþ nih wituþ, untē dáubata habáiþ
haírtō izwar.
18 Áugōna habandans ni gasaíƕiþ, jah áusōna habandans ni
gaháuseiþ, jah ni gamunuþ.
19 Þan þans fimf hláibans gabrak fimf þūsundjōm, ƕan ma-
nagōs táinjōns fullōs gabrukō usnēmuþ? Qēþun du imma:
twalif.
20 Aþþan þan þans sibun hláibans fidwōr þūsundjōm, ƕan
managans spyreidans fullans gabrukō usnēmuþ? Iþ eis
qēþun: sibun.
21 Jah qaþ du im: ƕáiwa ni naúh fraþjiþ?
22 Jah qēmun in Beþaniin, jah bērun du imma blindan jah
bḗdun ina ei imma attaítōki.
23 Jah faírgreipands handu þis blindins ustáuh ina ūtana weihsis
jah speiwands in áugōna is, atlagjands ana handuns seinōs
frah ina ga-u-ƕa-sēƕi?
24 Jah ussaíƕands qaþ: gasaíƕa mans, þatei swē bagmans
gasaíƕa gaggandans.
25 Þaþrōh aftra galagida handuns ana þō áugōna is jah gata-
wida ina ussaíƕan; jah aftra gasatiþs warþ jah gasaƕ
baírhtaba allans.
26 Jah insandida ina du garda is qiþands: ni in þata weihs
gaggáis, ni mannhun qiþáis in þamma wēhsa.
27 Jah usiddja Iēsus jah sipōnjōs is in wēhsa Kaisarias þizōs
Filippáus: jah ana wiga frah sipōnjans seinans qiþands du
im: ƕana mik qiþand mans wisan?
28 Iþ eis andhōfun: Iōhannēn þana dáupjand, jah anþarái
Hēlian: sumáih þan áinana praúfētē.
29 Jah is qaþ du im: aþþan jus, ƕana mik qiþiþ wisan?
Andhafjands þan Paítrus qaþ du imma: þu is Xristus.

30 Jah faúrbáuþ im ei mannhun ni qēþeina bi ina.
31 Jah dugann láisjan ins þatei skal sunus mans filu winnan
jah uskiusan skulds ist fram þáim sinistam jah þáim aúhu-
mistam gudjam jah bōkarjam, jah usqiman jah afar þrins
dagans usstandan.
32 Jah swikunþaba þata waúrd rōdida; jah aftiuhands ina
Paítrus dugann andbeitan ina;
33 iþ is gawandjands sik jah gasaíƕands þans sipōnjans seinans
andbáit Paítru qiþands: gagg hindar mik, Satana, untē ni
fraþjis þáim guþs, ak þáim mannē.
34 Jah atháitands þō managein miþ sipōnjam seináim qaþ du
im: saei wili afar mis láistjan, inwidái sik silban, jah nimái
galgan seinana jah láistjái mik.
35 Saei allis wili sáiwala seina ganasjan, fraqisteiþ izái: iþ saei
fraqisteiþ sáiwalái seinái in meina jah in þizōs aíwaggēljōns,
ganasjiþ þō.
36 ƕa áuk bōteiþ mannan, jabái gageigáiþ þana faírƕu allana
jah gasleiþeiþ sik sáiwalái seinái?
37 Aíþþáu ƕa gibiþ manna inmáidein sáíwalōs seináizōs?
38 Untē saei skamáiþ sik meina jah waúrdē meináizē in ga-
baúrþái þizái hōrinōndein jah frawaúrhtōn, jah sunus mans
skamáiþ sik is, þan qimiþ in wulþáu attins seinis miþ
aggilum þáim weiham.

CHAPTER IX

1 Jah qaþ du im: amēn, qiþa izwis þatei sind sumái þizē hēr
standandanē, þái izē ni káusjand dáuþáus, untē gasaíƕand
þiudinassu guþs qumanana in mahtái.
2 Jah afar dagans saíhs ganam Iēsus Paítru jah Iakōbu jah
Iōhannēn, jah ustáuh ins ana faírguni háuh sundrō áinans:
jah inmáidida sik in andwaírþja izē.
3 Jah wastjōs is waúrþun glitmunjandeins, ƕeitōs swē snáiws,
swaleikōs swē wullareis ana aírþái ni mag gaƕeitjan.

4 Jah atáugiþs warþ im Hēlias miþ Mōsē; jah wēsun rōd-
jandans miþ Iēsua.
5 Jah andhafjands Paítrus qaþ du Iēsua: rabbei, gōþ ist unsis
hēr wisan, jah gawaúrkjam hlijans þrins, þus áinana jah
Mōsē áinana jah áinana Hēlijin.
6 Ni áuk wissa ƕa rōdidēdi; wēsun áuk usagidái.
7 Jah warþ milhma ufarskadwjands im, jah qam stibna us
þamma milhmin: sa ist sunus meins sa liuba, þamma
háusjáiþ.
8 Jah anaks insaíƕandans ni þanaseiþs áinōhun gasēƕun, alja
Iēsu áinana miþ sis.
9 Dalaþ þan atgaggandam im af þamma faírgunja, anabáuþ
im ei mannhun ni spillōdēdeina þatei gasēƕun, niba biþē
sunus mans us dáuþáim usstōþi.
10 Jah þata waúrd habáidēdun du sis missō sōkjandans: ƕa
ist þata us dáuþáim usstandan?
11 Jah frēhun ina qiþandans: untē qiþand þái bōkarjōs þatei
Hēlias skuli qiman faúrþis?
12 Iþ is andhafjands qaþ du im: Hēlias swēþáuh qimands
faúrþis aftra gabōteiþ alla; jah ƕáiwa gamēliþ ist bi sunu
mans, ei managa winnái jah frakunþs waírþái.
13 Akei qiþa izwis þatei ju Hēlias qam jah gatawidēdun imma
swa filu swē wildēdun, swaswē gamēliþ ist bi ina.
14 Jah qimands at sipōnjam gasaƕ filu manageins bi ins, jah
bōkarjans sōkjandans miþ im.
15 Jah sunsáiw alla managei gasaíƕandans ina usgeisnōdēdun,
jah durinnandans inwitun ina.
16 Jah frah þans bōkarjans: ƕa sōkeiþ miþ þáim?
17 Jah andhafjands áins us þizái managein qaþ: láisari, brāhta
sunu meinana du þus habandan ahman unrōdjandan.
18 Jah þisƕaruh þei ina gafāhiþ, gawaírpiþ ina, jah ƕaþjiþ jah
kriustiþ tunþuns seinans, jah gastaúrkniþ; jah qaþ sipōnjam
þeináim ei usdreibeina ina, jah ni mahtēdun.
19 Iþ is andhafjands im qaþ: ō kuni ungaláubjandō! und ƕa
at izwis sijáu? und ƕa þuláu izwis? Baíriþ ina du mis.

20 Jah brāhtēdun ina at imma. Jah gasaíƕands ina sunsaíw
sa ahma tahida ina; jah driusands ana aírþa walwisōda
ƕaþjands.
21 Jah frah þana attan is: ƕan lagg mēl ist ei þata warþ
imma? Iþ is qaþ: us barniskja.
22 Jah ufta ina jah in fōn atwarp jah in watō, ei usqistidēdi
imma; akei jabái mageis, hilp unsara, gableiþjands unsis.
23 Iþ Iēsus qaþ du imma þata jabái mageis galáubjan; allata
mahteig þamma galáubjandin.
24 Jah sunsáiw ufhrōpjands sa atta þis barnis miþ tagram qaþ:
galáubja; hilp meináizōs ungaláubeináis!
25 Gasaíƕands þan Iēsus þatei samaþ rann managei, gaƕōtida
ahmin þamma unhráinjin, qiþands du imma: þu ahma, þu
unrōdjands jah báuþs, ik þus anabiuda: usgagg us þamma,
jah þanaseiþs ni galeiþáis in ina.
26 Jah hrōpjands jah filu tahjands ina usiddja; jah warþ swē
dáuþs, swaswē managái qēþun þatei gaswalt.
27 Iþ Iēsus undgreipands ina bi handáu urráisida ina; jah
usstōþ.
28 Jah galeiþandan ina in gard, sipōnjōs is frēhun ina sundrō
duƕē weis ni mahtēdum usdreiban þana?
29 Jah qaþ du im: þata kuni in waíhtái ni mag usgaggan, niba
in bidái jah fastubnja.
30 Jah jáinþrō usgaggandans iddjēdun þaírh Galeilaian, jah ni
wilda ei ƕas wissēdi,
31 untē láisida sipōnjans seinans, jah qaþ du im þatei sunus
mans atgibada in handuns mannē, jah usqimand imma, jah
usqistiþs þridjin daga usstandiþ.
32 Iþ eis ni frōþun þamma waúrda, jah ōhtēdun ina fraíhnan.
33 Jah qam in Kafarnaum, jah in garda qumans frah ins: ƕa
in wiga miþ izwis missō mitōdēduþ?
34 Iþ eis slawáidēdun; du sis missō andrunnun, ƕarjis máists
wēsi.
35 Jah sitands atwōpida þans twalif jah qaþ du im: jabái ƕas
wili frumists wisan, sijái alláizē aftumists jah alláim andbahts.

36 Jah nimands barn gasatida ita in midjáim im, jah ana armins
nimands ita qaþ du im:
37 saei áin þizē swaleikáizē barnē andnimiþ ana namin mei-
namma, mik andnimiþ; jah saƕazuh saei mik andnimiþ, ni
mik andnimiþ, ak þana sandjandan mik.
38 Andhōf þan imma Iōhannēs qiþands: láisari! sēƕum sumana
in þeinamma namin usdreibandan unhulþōns, saei ni láisteiþ
unsis, jah waridēdum imma, untē ni láisteiþ unsis.
39 Iþ is qaþ: ni warjiþ imma; ni mannahun áuk ist saei táujiþ
maht in namin meinamma jah magi spráutō ubilwaúrdjan
mis;
40 untē saei nist wiþra izwis, faúr izwis ist.
41 Saei áuk allis gadragkjái izwis stikla watins in namin mei-
namma, untē Xristáus sijuþ, amēn qiþa izwis ei ni fraqisteiþ
mizdōn seinái.
42 Jah saƕazuh saei gamarzjái áinana þizē leitilanē þizē galáub-
jandanē du mis, gōþ ist imma máis ei galagjáidáu asiluqaírnus
ana balsaggan is jah frawaúrpans wēsi in marein.
43 Jah jabái marzjái þuk handus þeina, afmáit þō; gōþ þus
ist hamfamma in libáin galeiþan, þáu twōs handuns habandin
galeiþan in gaíaínnan, in fōn þata unƕapnandō,
44 þarei maþa izē ni gaswiltiþ jah fōn ni afƕapniþ.
45 Jah jabái fōtus þeins marzjái þuk, afmáit ina; gōþ þus ist
galeiþan in libáin haltamma, þáu twans fōtuns habandin
gawaírpan in gaíaínnan, in fōn þata unƕapnandō,
46 þarei maþa izē ni gaswiltiþ jah fōn ni afƕapniþ.
47 Jah jabái áugō þein marzjái þuk, uswaírp imma; gōþ þus
ist háihamma galeiþan in þiudangardja guþs, þáu twa áugōna
habandin atwaírpan in gaíaínnan funins,
48 þarei maþa izē ni gadáuþniþ jah fōn ni afƕapniþ.
49 ƕazuh áuk funin saltada jah ƕarjatōh hunslē salta saltada.
50 Gōþ salt; iþ jabái salt unsaltan waírþiþ, ƕē supūda? Habáiþ
in izwis salt, jah gawaírþeigái sijáiþ miþ izwis missō.

CHAPTER X

1 Jah jáinþrō usstandands qam in markōm Iudaias hindar
Iaúrdanáu; jah gaqēmun sik aftra manageins du imma, jah,
swē bi-ūhts, aftra láisida ins.
2 Jah duatgaggandans Fareisaieis frēhun ina, skuldu sijái mann
qēn afsatjan, fráisandans ina.
3 Iþ is andhafjands qaþ: hva izwis anabáuþ Mōsēs?
4 Iþ eis qēþun: Mōsēs usláubida unsis bōkōs afsateináis mēljan
jah aflētan.
5 Jah andhafjands Iēsus qaþ du im: wiþra harduhaírtein izwara
gamēlida izwis þō anabusn.
6 Iþ af anastōdeinái gaskaftáis gumein jah qinein gatawida
guþ.
7 Inuh þis bileiþái manna attin seinamma jah áiþein seinái,
8 jah sijáina þō twa du leika samin, swaswē þanaseiþs ni sind
twa, ak leik áin.
9 Þatei nu guþ gawaþ, manna þamma ni skáidái.
10 Jah in garda aftra sipōnjōs is bi þata samō frēhun ina.
11 Jah qaþ du im: salvazuh saei aflētiþ qēn seina jah liugáiþ
anþara, hōrinōþ du þizái.
12 Jah jabái qinō aflētiþ aban seinana jah liugada anþaramma,
hōrinōþ.
13 Þanuh atbērun du imma barna, ei attaítōki im: iþ þái sipōnjōs
is sōkun þáim baírandam du.
14 Gasaíhvands þan Iēsus unwērida jah qaþ du im: lētiþ þō
barna gaggan du mis jah ni warjiþ þō, untē þizē ist þiu-
dangardi guþs.
15 Amēn, qiþa izwis: saei ni andnimiþ þiudangardja guþs swē
barn, ni þáuh qimiþ in izái.
16 Jah gaþláihands im, lagjands handuns ana þō þiuþida im.
17 Jah usgaggandin imma in wig, duatrinnands áins jah knuss-
jands baþ ina qiþands: láisari þiuþeiga, hva táujáu ei libáináis
áiweinōns arbja waírþáu?

18 Iþ is qaþ du imma: hra mik qiþis þiuþeigana? ni hrashun
þiuþeigs, alja áins guþ.
19 Þōs anabusnins kant: ni hōrinōs; ni maúrþrjáis; ni hlifáis;
ni sijáis galiugaweitwōds; ni anamahtjáis; swērái attan
þeinana jah áiþein þeina.
20 Þaruh andhafjands qaþ du imma: láisari, þō alla gafastáida
us jundái meināi.
21 Iþ Iēsus insaíhrands du imma frijōda ina jah qaþ du imma:
áinis þus wan ist; gagg, swa filu swē habáis frabugei jah gif
þarbam, jah habáis huzd in himinam; jah hiri láistjan mik
nimands galgan.
22 Iþ is ganipnands in þis waúrdis galáiþ gáurs; was áuk habands
faíhu manag.
23 Jah bisaíhrands Iēsus qaþ sipōnjam seináim: sái, hráiwa
agluba þái faíhō gahabandans in þiudangardja guþs galei-
þand.
24 Iþ þái sipōnjōs afsláuþnōdēdun in waúrdē is. Þaruh Iēsus
aftra andhafjands qaþ im: barnilōna, hráiwa aglu ist þáim
hugjandam afar faíháu in þiudangardja guþs galeiþan.
25 Azitizō ist ulbandáu þaírh þaírkō nēþlōs galeiþan, þáu gabig-
amma in þiudangardja guþs galeiþan.
26 Iþ eis máis usgeisnōdēdun qiþandans du sis missō: jah hras
mag ganisan?
27 Insaíhrands du im Iēsus qaþ: fram mannam unmahteig ist,
akei ni fram guþa; allata áuk mahteig ist fram guþa.
28 Dugann þan Paítrus qiþan du imma: sái, weis aflaílōtum
alla jah láistidēdum þuk.
29 Andhafjands im Iēsus qaþ: amēn, qiþa izwis: ni hrashun
ist saei aflaílōti gard aíþþáu brōþruns aíþþáu áiþein aíþþáu
attan aíþþáu qēn aíþþáu barna aíþþáu háimōþlja in meina
jah in þizōs aíwaggēljōns,
30 saei ni andnimái ·r· falþ nu in þamma mēla gardins jah
brōþruns jah swistruns jah attan jah áiþein jah barna jah
háimōþlja miþ wrakōm, jah in áiwa þamma anawaírþin
libáin áiweinōn.

31 Aþþan managái waírþand frumans aftumans, jah aftumans
frumans.
32 Wēsunuþ-þan ana wiga gaggandans du Iaírusaúlymái jah
faúrbigaggands ins Iēsus, jah sildaleikidēdun jah afarláist-
jandans faúrhtái waúrþun. Jah andnimands aftra þans twalif
dugann im qiþan þōei habáidēdun ina gadaban.
33 Þatei sái, usgaggam in Iaírusaúlyma jah sunus mans atgib-
ada þáim ufargudjam jah bōkarjam, jah gawargjand ina
dáuþáu, — —
34 jah biláikand ina jah bliggwand ina, jah speiwand ana ina
jah usqimand imma, jah þridjin daga ustandiþ.
35 Jah athabáidēdun sik du imma Iakōbus jah Iōhannēs, sunjus
Zaíbaídaiáus, qiþandans: láisari, wileima ei þatei þuk bidjōs,
táujáis uggkis.
36 Iþ Iēsus qaþ im: ƕa wileits táujan mik igqis?
37 Iþ eis qēþun du imma: fragif ugkis ei áins af taíhswōn þeinái
jah áins af hleidumein þeinái sitáiwa in wulþáu þeinamma.
38 Iþ Iēsus qaþuh du im: ni wituts ƕis bidjats: mạgụtṣụ ?
driggkan stikl þanei ik driggka, jah dáupeinái þizáiei ik
dáupjada, ei dáupjáindáu?
39 Iþ eis qēþun du imma: magu. Iþ Iēsus qaþuh du im:
swēþáuh þana stikl þanei ik driggka, driggkats, jah þizái
dáupeinái þizáiei ik dáupjada *dáupjanda*;
40 iþ þata du sitan af taíhswōn meinái aíþþáu af hleidumein
nist mein du giban, alja þáimei manwiþ was.
41 Jah gaháusjandans þái taíhun dugunnun unwērjan bi Iakōbu
jah Iōhannēn.
42 Iþ is atháitands ins qaþ du im: wituþ þatei *þáiei* þuggkjand
reikinōn þiudōm, gafráujinōnd im, iþ þái mikilans izē
gawaldand im.
43 Iþ ni swa sijái in izwis; ak saƕazuh saei wili waírþan mikils
in izwis, sijái izwar andbahts;
44 jah saei wili izwara waírþan frumists, sijái alláim skalks.
45 Jah áuk sunus mans ni qam aṭ andbahtjaṃ, ak andbahtjan
jah giban sáiwala seina faúr managans lun.

46 Jah qēmun in Iaírikōn. Jah usgaggandin imma jáinþrō miþ
sipōnjam seináim jah managein ganōhái, sunus Teimaiáus,
Barteimaiáus blinda, sat faúr wig du áihtrōn.
47 Jah gaháusjands þatei Iēsus sa Nazōraius ist, dugann
hrōpjan jah qiþan: sunáu Daweidis, Iēsu, armái mik!
48 Jah ƕōtidēdun imma managái ei gaþaháidēdi; iþ is filu
máis hrōpida: sunáu Daweidis, armái mik!
49 Jah gastandands Iēsus haíháit atwōpjan ina. Jah wōpi-
dēdun þana blindan, qiþandans du imma: þrafstei þuk;
urreis, wōpeiþ þuk.
50 Iþ is afwaírpands wastjái seinái ushláupands qam at Iēsu.
51 Jah andhafjands qaþ du imma Iēsus: ƕa wileis ei táujáu
þus? Iþ sa blinda qaþ du imma: rabbaunei, ei ussaíƕáu.
52 Iþ Iēsus qaþ du imma: gagg, galáubeins þeina ganasida
þuk. Jah sunsáiw ussaƕ jah láistida in wiga Iēsu.

CHAPTER XI

1 Jah biþē nēƕa wēsun Iaírusalēm, in Bēþsfagein jah Biþaniin
at faírgunja alēwjin, insandida twans sipōnjē seináizē,
2 jah qaþ du im: gaggats in háim þō wiþrawaírþōn iggqis,
jah sunsáiw inn gaggandans in þō baúrg bigitats fulan
gabundanana, ana þammei naúh áinshun mannē ni sat;
andbindandans ina attiuhats.
3 Jah jabái ƕas iggqis qiþái: duƕē þata táujats? qiþáits:
þatei fráuja þis gaírneiþ; jah sunsáiw ina insandeiþ hidrē.
4 Galiþun þan jah bigētun fulan gabundanana at daúra ūta
ana gagga; jah andbundun ina.
5 Jah sumái þizē jáinar standandanē qēþun du im: ƕa táujats
andbindandans þana fulan?
6 Iþ eis qēþun du im swaswē anabáuþ im Iēsus, jah laílōtun
ins.
7 Jah brāhtēdun þana fulan at Iēsua; jah galagidēdun ana
wastjōs seinōs, jah gasat ana ina.

8 Managái þan wastjōm seináim strawidēdun ana wiga; sumái astans maímáitun us bagmam jah strawidēdun ana wiga.

9 Jah þái faúragaggandans hrōpidēdun qiþandans: ōsanna, þiuþida sa qimanda in namin fráujins!

10 Þiuþidō sō qimandei þiudangardi in namin attins unsaris Daweidis, ōsanna in háuhistjam!

11 Jah galáiþ in Iaírusaúlyma Iēsus jah in alh; jah bisaíƕands alla, at andanahtja juþan wisandin ƕeilái usiddja in Bēþanian miþ þáim twalibim.

12 Jah iftumin daga usstandandam im us Bēþaniin grēdags was.

13 Jah gasaíƕands smakkabagm faírraþrō habandan láuf atiddja, ei áuftō bigēti ƕa ana imma; jah qimands at imma ni waíht bigat ana imma niba láuf; ni áuk was mēl smakkanē.

14 Jah usbaírands qaþ du imma: ni þanaseiþs us þus áiw manna akran matjái. Jah gaháusidēdun þái sipōnjōs is.

15 Jah iddjēdun du Iaírusaúlymái. Jah atgaggands Iēsus in alh dugann uswaírpan þans frabugjandans jah bugjandans in alh, jah mēsa skattjanē jah sitlans þizē frabugjandanē ahakim uswaltida.

16 Jah ni laílōt ei ƕas þaírhbēri kas þaírh þō alh.

17 Jah láisida qiþands du im: niu gamēliþ ist þatei razn mein razn bidō háitada alláim þiudōm? iþ jus gatawidēduþ ita du filigrja wáidēdjanē.

18 Jah gaháusidēdun þái bōkarjōs jah gudjanē aúhumistans jah sōkidēdun, ƕáiwa imma usqistidēdeina: ōhtēdun áuk ina, untē alla managei sildaleikidēdun in láiseináis is.

19 Jah biþē andanahti warþ, usiddja ūt us þizái baúrg.

20 Jah in maúrgin faúrgaggandans gasēƕun þana smakkabagm þaúrsjana us waúrtim.

21 Jah gamunands Paítrus qaþ du imma: rabbei, sái, smakkabagms þanei fraqast gaþaúrsnōda.

22 Jah andhafjands Iēsus qaþ du im: habáiþ galáubein guþs!

23 Amēn áuk qiþa izwis, þisƕazuh ei qiþái du þamma faírgunja: ushafei þuk jah waírp þus in marein, jah ni tuzwērjái

in haírtin seinamma, ak galáubjái þata, ei þatei qiþiþ gagagg-
iþ, waírþiþ imma þishvah þei qiþiþ.
24 Duþþē qiþa izwis: allata þishvah þei bidjandans sōkeiþ,
galáubeiþ þatei nimiþ, jah waírþiþ izwis.
25 Jah þan standáiþ bidjandans, aflētáiþ, jabái hva habáiþ
wiþra hvana, ei jah atta izwar sa in himinam aflētái izwis
missadēdins izwarōs.
26 Iþ jabái jus ni aflētiþ, ni þáu atta izwar sa in himinam
aflētiþ izwis missadēdins izwarōs.
27 Jah iddjēdun aftra du Iaírusaúlymái. Jah in alh hvarbōndin
imma, atiddjēdun du imma þái aúhumistans gudjans jah
bōkarjōs jah sinistans.
28 Jah qēþun du imma: in hvamma waldufnjē þata táujis? jah
hvas þus þata waldufni atgaf, ei þata táujis?
29 Iþ Iēsus andhafjands qaþ du im: fraíhna jah ik izwis áinis
waúrdis jah andhafjiþ mis, jah qiþa izwis in hvamma
waldufnjē þata táuja.
30 Dáupeins Iōhannis uzuh himina was þáu uzuh mannam?
andhafjiþ mis.
31 Jah þāhtēdun du sis missō qiþandans, jabái qiþam: us
himina, qiþiþ: aþþan duhvē ni galáubidēduþ imma?
32 Ak qiþam: us mannam, ūhtēdun þō managein. Allái áuk
alakjō habáidēdun Iōhannēn þatei bi sunjái praúfētēs was.
33 Jah andhafjands qēþun du Iēsua: ni witum. Jah andhafjands
Iēsus qaþ du im: nih ik izwis qiþa in hvamma waldufnjē
þata táuja.

CHAPTER XII

1 Jah dugann im in gajukōm qiþan: weinagard ussatida
manna, jah bisatida ina faþōm, jah usgrōf dal uf mēsa, jah
gatimrida kēlikn, jah anafalh ina waúrstwjam, jah afláiþ
aljaþ.
2 Jah insandida du þáim waúrstwjam at mēl skalk, ei at þáim
waúrstwjam nēmi akranis þis weinagardis.

3 Iþ eis nimandans ina usbluggwun jah insandidēdun láus-
handjan.
4 Jah aftra insandida du im anþarana skalk; jah þana
stáinam waírpandans gaáiwiskōdēdun jah háubiþ wundan
brāhtēdun, jah insandidēdun ganáitidana.
5 Jah aftra insandida anþarana; jah jáinana afslōhun, jah
managans anþarans, sumans usbliggwandans, sumanzuh
þan usqimandans.
6 Þanuh naúhþanuh áinana sunu áigands liubana sis, insandida
jah þana du im spēdistana, qiþands þatei gaáistand sunu
meinana.
7 Iþ jáinái þái waúrstwjans qēþun du sis missō þatei sa ist sa
arbinumja; hirjiþ, usqimam imma, jah unsar waírþiþ þata arbi.
8 Jah undgreipandans ina usqēmun, jah uswaúrpun imma ūt
us þamma weinagarda.
9 ƕa nuh táujái fráuja þis weinagardis? Qimiþ jah usqisteiþ
þans waúrstwjans, jah gibiþ þana weinagard anþaráim.
10 Nih þata gamēlidō ussuggwuþ: stáins þammei uswaúrpun
þái timrjans, sah warþ du háubida waíhstins?
11 Fram fráujin warþ sa, jah ist sildaleiks in áugam unsaráim.
12 Jah sōkidēdun ina undgreipan, jah ōhtēdun þō managein;
frōþun áuk þatei du im þō gajukōn qaþ. Jah aflētandans
ina galiþun.
13 Jah insandidēdun du imma sumái þizē Fareisaiē jah Hērō-
dianē, ei ina ganuteina waúrda.
14 Iþ eis qimandans qēþun du imma: láisari, witum þatei
sunjeins is jah ni kara þuk manshun; ni áuk saíƕis in
andwaírþja mannē, ak bi sunjái wig guþs láiseis: skuldu
ist kaisaragild giban kaisara, þáu niu gibáima?
15 Iþ Iēsus gasaíƕands izē liutein qaþ du im: ƕa mik fráisiþ?
atbaíriþ mis skatt, ei gasaíƕáu.
16 Iþ eis atbērun, jah qaþ du im: ƕis ist sa manleika jah sō
ufarmēleins? Iþ eis qēþun du imma: kaisaris.
17 Jah andhafjands Iēsus qaþ du im: usgibiþ þō kaisaris kaisara
jah þō guþs guþa. Jah sildaleikidēdun ana þamma.

18 Jah atiddjēdun Saddukaieis du imma þáiei qiþand usstass ni
wisan, jah frēhun ina qiþandans:
19 Láisari, Mōsēs gamēlida unsis þatei jabái ƕis brōþar ga-
dáuþnái, jah bileiþái qēnái, jah barnē ni bileiþái, ei nimái
brōþar is þō qēn is, jah ussatjái barna brōþr seinamma.
20 Sibun brōþrahans wēsun; jah sa frumista nam qēn, jah
gaswiltands ni biláiþ fráiwa.
21 Jah anþar nam þō; jah gadáuþnōda, jah ni sa biláiþ fráiwa.
Jah þridja samaleikō.
22 Jah nēmun þō samaleikō þái sibun, jah ni biliþun fráiwa.
Spēdumista alláizē gaswalt jah sō qēns.
23 In þizái usstassái, þan usstandand, ƕarjamma izē waírþiþ
qēns? Þái áuk sibun áihtēdun þō du qēnái.
24 Jah andhafjands Iēsus qaþ du im: niu duþē aírzjái sijuþ, ni
kunnandans mēla nih maht guþs?
25 Allis þan usstandand us dáuþáim, ni liugand ni liuganda, ak
sind swē aggiljus þái in himinam.
26 Aþþan bi dáuþans, þatei urreisand, niu gakunnáidēduþ ana
bōkōm Mōsēzis ana aíƕatundjái, ƕáiwa imma qaþ guþ
qiþands: ik im guþ Abrahamis jah guþ Isakis jah Iakōbis?
27 Nist guþ dáuþáizē, ak qiwáizē. Aþþan jus filu aírzjái sijuþ.
28 Jah duatgaggands áins þizē bōkarjē, gaháusjands ins samana
sōkjandans, gasaíƕands þatei waíla im andhōf, frah ina:
ƕarja ist alláizō anabusnē frumista?
29 Iþ Iēsus andhōf imma þatei frumista alláizō anabusns:
háusei Israēl, fráuja guþ unsar fráuja áins ist.
30 Jah frijōs fráujan guþ þeinana us allamma haírtin þeinamma
jah us allái sáiwalái þeinái jah us allái gahugdái þeinái jah us
allái mahtái þeinái. Sō frumista anabusns.
31 Jah anþara galeika þizái: frijōs nēƕundjan þeinana swē þuk
silban. Máizei þáim anþara anabusns nist.
32 Jah qaþ du imma sa bōkareis: waíla, láisari, bi sunjái qast
þatei áins ist, jah nist anþar alja imma;
33 jah þata du frijōn ina us allamma haírtin jah us allamma
fraþja jah us allái sáiwalái jah us allái mahtái, jah þata du

frijōn nēƕundjan swē sik silban managizō ist alláim þáim
alabrunstim jah sáudim.
34 Jah Iēsus gasaíƕands ina þatei frōdaba andhōf, qaþ du
imma: ni faírra is þiudangardjái guþs. Jah áinshun þanaseiþs
ni gadaúrsta ina fraíhnan.
35 Jah andhafjands Iēsus qaþ láisjands in alh: ƕáiwa qiþand
þái bōkarjōs þatei Xristus sunus ist Daweidis?
36 Silba áuk Daweid qaþ in ahmin weihamma: qiþiþ fráuja du
fráujin meinamma, sit af taíhswōn meinái, untē ik galagja
fijands þeinans fōtubaúrd fōtiwē þeináizē.
37 Silba raíhtis Daweid qiþiþ ina fráujan, jah ƕaþrō imma
sunus ist? Jah alla sō managei háusidēdun imma ga-
baúrjaba.
38 Jah qaþ du im in láiseinái seinái: saíƕiþ faúra bō*kar-
jam* — —

CHAPTER XIII

16 — — wastja seina.
17 Aþþan wái þáim qiþuhaftōm jah daddjandeim in jáináim
dagam.
18 Aþþan bidjáiþ ei ni waírþái sa þlaúhs izwar wintráu.
19 Waírþand áuk þái dagōs jáinái aglō swaleika, swē ni was
swaleika fram anastōdeinái gaskaftáis þōei gaskōp guþ, und
hita, jah ni waírþiþ.
20 Jah ni fráuja gamaúrgidēdi þans dagans, ni þáuh ganēsi
áinhun leikē; akei in þizē gawalidanē þanzei gawalida,
gamaúrgida þans dagans.
21 Jah þan jabái ƕas izwis qiþái: sái, hēr Xristus, aíþþáu sái,
jáinar, ni galáubjáiþ;
22 untē urreisand galiugaxristjus jah ga gapraúfēteis, jah
giband táiknins jah faúratanja du afaírzjan, jabái mahteig
sijái, jah þans gawalidans.
23 Iþ jus saíƕiþ, sái, faúragatáih izwis allata.

24 Akei in jáinans dagans afar þō aglōn jáina sauil riqizeiþ jah
mēna ni gibiþ liuhaþ sein.
25 Jah staírnōns himinis waírþand driusandeins jah mahteis þōs
in himinam gawagjanda.
26 Jah þan gasaíƕand sunu mans qimandan in milhmam miþ
mahtái managái jah wulþáu.
27 Jah þan insandeiþ aggiluns seinans jah galisiþ þans gawali-
dans seinans af fidwōr windam fram andjam aírþōs und andi
himinis.
28 Aþþan af smakkabagma ganimiþ þō gajukōn. Þan þis juþan
asts þlaqus waírþiþ jah uskeinand láubōs, kunnuþ þatei neƕa
ist asans.
29 Swah jah jus, þan gasaíƕiþ þata waírþan, kunneiþ þatei
nēƕa sijuþ at — —

CHAPTER XIV

4 — —*fraqis*teins þis balsanis warþ?
5 Maht wēsi áuk þata balsan frabugjan in managizō þáu
þrija hunda skattē, jah giban unlēdáim. Jah andstaúr-
ráidēdun þō.
6 Iþ Iēsus qaþ: lētiþ þō; duƕē izái usþriutiþ? þannu gōþ
waúrstw waúrhta bi mis.
7 Sinteinō áuk þans unlēdans habáiþ miþ izwis, jah þan wileiþ,
maguþ im waíla táujan; iþ mik ni sinteinō habáiþ.
8 Þatei habáida sō gatawida; faúrsnáu salbōn mein leik du
usfilha.
9 Amēn, qiþa izwis: þisƕaruh þei mērjada sō aíwaggēljō and
alla manasēþ, jah þatei gatawida sō rōdjada du gamundái
izōs.
10 Jah Iudas Iskariōteis, áins þizē twalibē, galáiþ du þáim
gudjam, ei galēwidēdi ina im.
11 Iþ eis gaháusjandans faginōdēdun jah gahaíháitun imma
faíhu giban; jah sōkida ƕáiwa gatilaba ina galēwidēdi.
12 Jah þamma frumistin daga azymē, þan paska salidēdun,

qēþun du imma þái sipōnjōs is: ƕar wileis ei galeiþandans
manwjáima, ei matjáis paska?
13 Jah insandida twans sipōnjē seináizē qaþuh du im: gaggats
in þō baúrg, jah gamōteiþ igqis manna kas watins baírands:
gaggats afar þamma,
14 jah þadei inn galeiþái, qiþáits þamma heiwafráujin þatei
láisareis qiþiþ: ƕar sind saliþwōs þarei paska miþ sipōnjam
meináim matjáu?
15 Jah sa izwis táikneiþ kēlikn mikilata, gastrawiþ, manwjata;
jah jáinar manwjáiþ unsis.
16 Jah usiddjēdun þái sipōn*jōs* —
41 — sái, galēwjada sunus mans in handuns frawaúrhtáizē.
42 Urreisiþ, gaggam! Sái, sa lēwjands mik atnēƕida.
43 Jah sunsáiw naúhþanuh at imma rōdjandin qam Iudas, sums
þizē twalibē, jah miþ imma managei miþ haírum jah triwam
fram þáim aúhumistam gudjam jah bōkarjam jah sinistam.
44 Atuh-þan-gaf sa lēwjands im bandwōn qiþands: þammei
kukjáu, sa ist: greipiþ þana jah tiuhiþ arniba.
45 Jah qimands sunsáiw, atgaggands du imma qaþ: rabbei,
rabbei! jah kukida imma.
46 Iþ eis uslagidēdun handuns ana ina jah undgripun ina.
47 Iþ áins sums þizē atstandandanē imma uslūkands haíru
slōh skalk aúhumistins gudjins jah afslōh imma áusō þata
taíhswō.
48 Jah andhafjands Iēsus qaþ du im: swē du wáidēdjin
urrunnuþ miþ haírum jah triwam greipan mik.
49 Daga ƕammēh was at izwis in alh láisjands jah ni gripuþ
mik: ak ei usfullnōdēdeina bōkōs.
50 Jah aflētandans ina gaþlaúhun allái.
51 Jah áins sums juggaláuþs láistida afar imma biwáibiþs leina
ana naqadana; jah gripun is þái juggaláudeis.
52 Iþ is bileiþands þamma leina naqaþs gaþláuh faúra im.
53 Jah gataúhun Iēsu du aúhumistin gudjin; jah garunnun
miþ imma aúhumistans gudjans allái jah þái sinistans jah
bōkarjōs.

54 Jah Paítrus faírraþrō láistida afar imma, untē qam in garda
þis aúhumistins gudjins; jah was sitands miþ andbahtam
jah warmjands sik at liuhada.
55 Iþ þái aúhumistans gudjans jah alla sō gafaúrds sōkidēdun
ana Iēsu weitwōdiþa du afdáuþjan ina; jah ni bigētun.
56 Managái áuk galiug weitwōdidēdun ana ina, jah samaleikōs
þōs weitwōdiþōs ni wēsun.
57 Jah sumái usstandandans galiug weitwōdidēdun ana ina
qiþandans:
58 þatei weis gaháusidēdum qiþandan ina þatei ik gataíra alh
þō handuwaúrhtōn, jah bi þrins dagans anþara unhandu-
waúrhta gatimrja.
59 Jah ni swa samaleika was weitwōdiþa izē.
60 Jah usstandands sa aúhumista gudja in midjáim frah Iēsu
qiþands: niu andhafjis waíht, hra þái ana þuk weitwōdjand?
61 Iþ is þaháida, jah waíht ni andhōf. Aftra sa aúhumista
gudja frah ina jah qaþ du imma: þu is Xristus sa sunus
þis þiuþeigins?
62 Iþ is qaþuh: ik im; jah gasaíhriþ þana sunu mans af taíh-
swōn sitandan mahtáis, jah qimandan miþ milhmam himinis.
63 Iþ sa aúhumista gudja disskreitands wastjōs seinōs qaþ: hra
þanamáis þaúrbum weis weitwōdē?
64 Háusidēduþ þō wajamērein is: hra izwis þugkeiþ? Þaruh
eis allái gadōmidēdun ina skulan wisan dáuþáu.
65 Jah dugunnun sumái speiwan ana wlit is jah huljan and-
waírþi is jah káupatjan ina, jah qēþun du imma: praúfētei!
jah andbahtōs gabaúrjaba lōfam slōhun ina.
66 Jah wisandin Paítráu in rōhsnái dalaþa jah atiddja áina þiujō
þis aúhumistins gudjins,
67 jah gasaíhrandei Paítru warmjandan sik, insaíhrandei du
imma qaþ: jah þu miþ Iēsua þamma Nazōreináu wast.
68 Iþ is afaíáik qiþands: ni wáit, ni kann hra þu qiþis. Jah
galáiþ faúr gard, jah hana wōpida.
69 Jah þiwi gasaíhrandei ina aftra dugann qiþan þáim faúra-
standandam, þatei sa þizei ist.

70 Iþ is aftra láugnida. Jah afar leitil aftra þái atstandandans
qēþun du Paítráu: bi sunjái, þizei is; jah áuk razda þeina
galeika ist.
71 Iþ is dugann afáikan jah swaran þatei ni kann þana mannan
þanei qiþiþ.
72 Jah anþaramma sinþa hana wōpida. Jah gamunda Paítrus
þata waúrd, swē qaþ imma Iēsus, þatei faúrþizē hana hrukjái
twáim sinþam, inwidis mik þrim sinþam. Jah dugann
greitan.

CHAPTER XV

1 Jah sunsáiw in maúrgin garūni táujandans þái aúhumistans
gudjans miþ þáim sinistam jah bōkarjam, jah alla sō gafaúrds
gabindandans Iēsu brāhtēdun ina at Peilātáu.
2 Jah frah ina Peilātus: þu is þiudans Iudaiē? Iþ is andhaf-
jands qaþ du imma: þu qiþis.
3 Jah wrōhidēdun ina þái aúhumistans gudjans filu.
4 Iþ Peilātus aftra frah ina qiþands: niu andhafjis ni waíht?
sái, ƕan filu ana þuk weitwōdjand.
5 Iþ Iēsus þanamáis ni andhōf, swaswē sildaleikida Peilātus.
6 Iþ and dulþ ƕarjōh fralaílōt im áinana bandjan þanei bēdun.
7 Wasuh þan sa háitana Barabbas miþ þáim miþ imma drōb-
jandam gabundans, þáiei in aúhjōdáu maúrþr gatawidēdun.
8 Jah usgaggandei alla managei dugunnun bidjan, swaswē
sinteinō tawida im.
9 Iþ Peilātus andhōf im qiþands: wileidu fraleitan izwis þana
þiudan Iudaiē?
10 Wissa áuk þatei in neiþis atgēbun ina þái aúhumistans
gudjans.
11 Iþ þái aúhumistans gudjans inwagidēdun þō managein ei
máis Barabban fralaílōti im.
12 Iþ Peilātus aftra andhafjands qaþ du im: ƕa nu wileiþ ei
táujáu þammei qiþiþ þiudan Iudaiē?

13 Iþ eis aftra hrōpidēdun: ushramei ina.
14 Iþ Peilātus qaþ du im: ƕa allis ubilis gatawida? Iþ eis máis hrōpidēdun: ushramei ina.
15 Iþ Peilātus wiljands þizái managein fullafahjan, fralaílōt im þana Barabban, iþ Iēsu atgaf usbliggwands, ei ushramiþs wēsi.
16 Iþ gadraúhteis gataúhun ina innana gardis, þatei ist praítōriaún, jah gahaíháitun alla hansa,
17 jah gawasidēdun ina paúrpurái, jah atlagidēdun ana ina þaúrneina wipja uswindandans,
18 jah dugunnun gōljan ina: háils, þiudan Iudaiē!
19 Jah slōhun is háubiþ ráusa, jah bispiwun ina, jah lagjandans kniwa inwitun ina.
20 Jah biþē bilaíláikun ina andwasidēdun ina þizái paúrpurái, jah gawasidēdun ina wastjōm swēsáim, jah ustaúhun ina ei ushramidēdeina ina.
21 Jah undgripun sumana mannē, Seimōna Kyreinaiu, qimandan af akra, attan Alaíksandráus jah Rufáus, ei nēmi galgan is.
22 Jah attaúhun ina ana Gaúlgaúþa staþ þatei ist gaskeiriþ ƕaírneins staþs.
23 Jah gēbun imma drigkan wein miþ smyrna; iþ is ni nam.
24 Jah ushramjandans ina disdáiljand wastjōs is waírpandans hláuta ana þōs, ƕarjizuh ƕa nēmi.
25 Wasuh þan ƕeila þridjō, jah ushramidēdun ina.
26 Jah was ufarmēli faírinōs is ufarmēliþ: sa þiudans Iudaiē.
27 Jah miþ imma ushramidēdun twans wáidēdjans, áinana af taíhswōn jah áinana af hleidumein is.
28 Jah usfullnōda þata gamēlidō þata qiþanō: jah miþ unsibjáim rahniþs was.
29 Jah þái faúrgaggandans wajamēridēdun ina, wiþōndans háubida seina jah qiþandans: ō sa gataírands þō alh jah bi þrins dagans gatimrjands þō,
30 nasei þuk silban jah atsteig af þamma galgin!
31 Samaleikō jah þái aúhumistans gudjans biláikandans ina miþ

sis missō miþ þáim bōkarjam qēþun: anþarans ganasida,
iþ sik silban ni mag ganasjan.
32 Sa Xristus, sa þiudans Israēlis, atsteigadáu nu af þamma
galgin, ei gasaíƕáima jah galáubjáima. Jah þái miþ
ushramidans imma idweitidēdun imma.
33 Jah biþē warþ ƕeila saíhstō, riqis warþ ana allái aírþái und
ƕeila niundōn.
34 Jah niundōn ƕeilái wōpida Iēsus stibnái mikilái qiþands:
aílōē aílōē, lima sibakþanei, þatei ist gaskeiriþ: guþ meins,
guþ meins, duƕē mis biláist?
35 Jah sumái þizē atstandandanē gaháusjandans qēþun: sái,
Hēlian wōpeiþ.
36 Þragjands þan áins jah gafulljands swam*m* akeitis, galag-
jands ana ráus, dragkida ina qiþands: lēt, ei saíƕam qimáiu
Hēlias athafjan ina.
37 Iþ Iēsus aftra lētands stibna mikila uzōn.
38 Jah faúrahāh alhs disskritnōda in twa iupaþrō und dalaþ.
39 Gasaíƕands þan sa hundafaþs sa atstandands in andwaírþja
is þatei swa hrōpjands uzōn, qaþ: bi sunjái, sa manna sa
sunus was guþs.
40 Wēsunuþ-þan qinōns faírraþrō saíƕandeins, in þáimei was
Marja sō Magdalēnē jah Marja Iakōbis þis minnizins jah
Iōsēzis áiþei jah Salōmē.
41 Jah þan was in Galeilaia, jah láistidēdun ina jah andbah-
tidēdun imma, jah anþarōs managōs þōzei miþ iddjēdun
imma in Iaírusalēm.
42 Jah juþan at andanahtja waúrþanamma, untē was paraskaíwē,
saei ist fruma sabbatō,
43 qimands Iōsēf af Areimaþaias, gaguds ragineis, saei was
silba beidands þiudangardjōs guþs, ananan þjands galáiþ inn
du Peilātáu jah baþ þis leikis Iēsuis.
44 Iþ Peilātus sildaleikida ei is juþan gaswalt; jah atháitands
þana hundafaþ frah ina juþan gadáuþnōdēdi.
45 Jah finþands at þamma hundafada fragaf þata leik Iōsēfa.
46 Jah usbugjands lein jah usnimands ita biwand þamma leina

jah galagida ita in hláiwa þatei was gadraban us stáina, jah
atwalwida stáin du daúra þis hláiwis.
47 Iþ Marja sō Magdalēnē jah Marja Iōsēzis sēƕun ƕar gala-
giþs wēsi.

CHAPTER XVI

1 Jah inwisandins sabbatē dagis Marja sō Magdalēnē jah
Marja sō Iakōbis jah Salōmē usbaúhtēdun arōmata, ei
atgaggandeins gasalbōdēdeina ina.
2 Jah filu áir þis dagis afarsabbatē atiddjēdun du þamma
hláiwa at urrinnandin sunnin.
3 Jah qēþun du sis missō: ƕas afwalwjái unsis þana stáin af
daúrōm þis hláiwis?
4 Jah insaíƕandeins gáumidēdun þammei afwalwiþs ist sa
stáins; was áuk mikils abraba.
5 Jah atgaggandeins in þata hláiw gasēƕun juggaláuþ sitandan
in taíhswái biwáibidana wastjái ƕeitái; jah usgeisnōdēdun.
6 Þaruh qaþ du im: ni faúrhteiþ izwis, Iēsu sōkeiþ Nazōraiu
þana ushramidan; nist hēr, urráis, sái þana staþ þarei gala-
gidēdun ina.
7 Akei gaggiþ qiþiduh du sipōnjam is jah du Paítráu þatei
faúrbigaggiþ izwis in Galeilaian; þaruh ina gasaíƕiþ,
swaswē qaþ izwis.
8 Jah usgaggandeins af þamma hláiwa gaþlaúhun; diz-uh-
þan-sat ijōs reirō jah usfilmei, jah ni qēþun mannhun
waíht; ōhtēdun sis áuk.
9 Usstandands þan in maúrgin frumin sabbatō atáugida frumist
Marjin þizái Magdalēnē, af þizáiei uswarp sibun unhulþōns.
10 Sōh gaggandei gatáih þáim miþ imma wisandam, qáinōn-
dam jah grētandam.
11 Jah eis háusjandans þatei libáiþ jah gasaíƕans warþ fram
izái, ni galáubidēdun.
12 Afaruh þan þata — —

AÍWAGGĒLJŌ ÞAÍRH LUKAN

CHAPTER II

1 Warþ þan in dagans jáinans, urrann gagrēfts fram kaisara Agustáu, gamēljan allana midjungard.

2 Sōh þan gilstramēleins frumista warþ at [wisandin kindina Syriáis] raginōndin Saúrim Kyreinaíáu.

3 Jah iddjēdun allái, ei mēlidái wēseina, ƕarjizuh in seinái baúrg.

4 Urrann þan jah Iōsēf us Galeilaia, us baúrg Nazaraíþ, in Iudaian, in baúrg Daweidis sei háitada Bēþlahaím, duþē ei was us garda fadreináis Daweidis,

5 anamēljan miþ Mariin sei in fragiftim was imma qeins, wisandein inkilþōn.

6 Warþ þan, miþþanei þō wēsun jáinar, usfullnōdēdun dagōs du baíran izái.

7 Jah gabar sunu seinana þana frumabaúr, jah biwand ina, jah galagida ina in uzētin, untē ni was im rūmis in stada þamma.

8 Jah haírdjōs wēsun in þamma samin landa þaírhwakandans jah witandans wahtwōm nahts ufarō haírdái seinái.

9 Iþ aggilus fráujins anaqam ins jah wulþus fráujins biskáin ins, jah ōhtēdun agisa mikilamma.

10 Jah qaþ du im sa aggilus: ni ōgeiþ, untē sái, spillō izwis faheid mikila, sei waírþiþ allái managein,

11 þatei gabaúrans ist izwis himma daga nasjands, saei ist Xristus fráuja, in baúrg Daweidis.

12 Jah þata izwis táikns: bigitid barn biwundan jah galagid in uzētin.

13 Jah anaks warþ miþ þamma aggiláu managei harjis himinakundis hazjandanē guþ jah qiþandanē:

14 wulþus in háuhistjam guþa jah ana aírþái gawaírþi in mannam gōdis wiljins.

15 Jah warþ, biþē galiþun faírra im in himin þái aggiljus, jah

þái mans þái haírdjōs qēþun du sis missō: þaírhgaggáima
ju und Bēþlahaím, jah saíƕáima waúrd þata waúrþanō,
þatei fráuja gakannida unsis.
16 Jah qēmun sniumjandans, jah bigētun Marian jah Iōsēf, jah
þata barn ligandō in uzētin.
17 Gasaíƕandans þan gakannidēdun bi þata waúrd þatei
rōdiþ was du im bi þata barn.
18 Jah allái þái gaháusjandans sildaleikidēdun bi þō rōdidōna
fram þáim haírdjam du im.
19 Iþ Maria alla gafastáida þō waúrda, þagkjandei in haírtin
seinamma.
20 Jah gawandidēdun sik þái haírdjōs mikiljandans jah haz-
jandans guþ in alláizē þizēei gaháusidēdun jah gasēƕun
swaswē rōdiþ was du im.
21 Jah biþē usfulnōdēdun dagōs ahtáu du bimáitan ina, jah
háitan was namō is Iēsus, þata qiþanō fram aggiláu, faúr-
þizei ganumans wēsi in wamba.
22 Jah biþē usfulnōdēdun dagōs hráineináis izē bi witōda
Mōsēzis, brāhtēdun ina Iaírusalēm, atsatjan faúra fráujin,
23 swaswē gamēlid ist in witōda fráujins: þatei ƕazuh gu-
makundáizē uslūkands qiþu weihs fráujins háitada,
24 jah ei gēbeina fram imma hunsl, swaswē qiþan ist in witōda
fráujins, gajuk hráiwadūbōnō aíþþáu twōs juggōns ahakē.
25 Þaruh was manna in Iaírusalēm, þizei namō Symaíōn, jah
sa manna was garaíhts jah gudafaúrhts, beidands laþōnáis
Israēlis, jah ahma weihs was ana imma.
26 Jah was imma gataíhan fram ahmin þamma weihin ni saíƕan
dáuþu, faúrþizei sēƕi Xristu fráujins.
27 Jah qam in ahmin in þizái alh; jah miþþanei inn attaúhun
bērusjōs þata barn Iēsu, ei tawidēdeina bi biūhtja witōdis
bi ina,
28 jah is andnam ina ana armins seinans, jah þiuþida guþa jah qaþ:
29 nu fraleitáis skalk þeinana, fráujinōnd fráuja, bi waúrda
þeinamma in gawaírþja;
30 þandē sēƕun áugōna meina nasein þeina,

31 þōei manwidēs in andwaírþja alláizō manageinō,
32 liuhaþ du andhuleinái þiudōm jah wulþu managein þeinái
Israēla.
33 Jah was Iōsēf jah áiþei is sildaleikjandōna ana þáim þōei
rōdida wēsun bi ina,
34 jah þiuþida ina Symaíōn jah qaþ du Mariin, áiþein is: sái,
sa ligiþ du drusa jah usstassái managáizē in Israēla jah du
táiknái andsakanái.
35 Jah þan þeina silbōns sáiwala þaírhgaggiþ haírus, ei and-
huljáindáu us managáim haírtam mitōneis.
36 Jah was Anna praúfēteis, daúhtar Fanuēlis, us kunja Asēris;
sōh framaldra dagē managáizē libandei miþ abin jēra sibun
fram magaþein seinái,
37 sōh þan widuwō jērē ahtáutēhund jah fidwōr, sōh ni afiddja
faírra alh fastubnjam jah bidōm blōtandē fráujan nahtam jah
dagam.
38 Sōh þizái ƕeilái atstandandei andhaíháit fráujin, jah rōdida
bi ina in alláim þáim usbeidandam laþōn Iaírusaúlymōs.
39 Jah biþē ustaúhun allata bi witōda fráujins, gawandidēdun sik
in Galeilaian, in baúrg seina Nazaraíþ.
40 Iþ þata barn wōhs jah swinþnōda ahmins fullnands jah
handugeins, jah ansts guþs was ana imma.
41 Jah wratōdēdun þái birusjōs is jēra ƕammēh in Iaírusalēm
at dulþ paska.
42 Jah biþē warþ twalibwintrus, usgaggandam þan im in
Iaírusaúlyma bi biūhtja dulþáis,
43 jah ustiuhandam þans dagans, miþþanē gawandidēdun sik
aftra, gastōþ Iēsus sa magus in Iaírusalēm, jah ni wissēdun
Iōsēf jah áiþei is.
44 Hugjandōna in gasinþjam ina wisan qēmun dagis wig jah
sōkidēdun ina in ganiþjam jah in kunþam.
45 Jah ni bigitandōna ina gawandidēdun sik in Iaírusalēm
sōkjandōna ina.
46 Jah warþ afar dagans þrins, bigētun ina in alh sitandan in
midjáim láisarjam jah háusjandan im jah fraíhnandan ins.

47 Usgeisnōdēdun þan allái þái háusjandans is ana frōdein jah
andawaúrdjam is.
48 Jah gasaíƕandans ina sildaleikidēdun, jah qaþ du imma sō
áiþei is: magáu, ƕa gatawidēs uns swa? sái, sa atta þeins
jah ik winnandōna sōkidēdum þuk.
49 Jah qaþ du im: ƕa þatei sōkidēduþ mik? niu wissēduþ þatei
in þáim attins meinis skulda wisan?
50 Jah ija ni frōþun þamma waúrda þatei rōdida du im.
51 Jah iddja miþ im jah qam in Nazaraíþ, jah was ufháusjands
im; jah áiþei is gafastáida þō waúrda alla in haírtin
seinamma.
52 Jah Iēsus þáih frōdein jah wahstáu jah anstái at guþa jah
mannam.

CHAPTER IV

1 Iþ Iēsus, ahmins weihis fulls, gawandida sik fram Iaúrdanáu,
jah taúhans was in ahmin in áuþidái
2 dagē fidwōr tiguns, fráisans fram diabuláu. Jah ni matida
waíht in dagam jáináim, jah at ustaúhanáim þáim dagam,
biþē grēdags warþ.
3 Jah qaþ du imma diabulus: jabái sunáus sijáis guþs, qiþ
þamma stáina ei waírþái hláibs.
4 Jah andhōf Iēsus wiþra ina qiþands: gamēlid ist þatei ni
bi hláib áinana libáid manna, ak bi all waúrdē guþs.
5 Jah ustiuhands ina diabuláus ana faírguni háuhata, atáugida
imma allans þiudinassuns þis midjungardis in stika mēlis.
6 Jah qaþ du imma sa diabulus: þus giba þata waldufni þizē
allata jah wulþu izē, untē mis atgiban ist, jah þisƕammēh
þei wiljáu, giba þata.
7 Þu nu jabái inweitis mik in andwaírþja meinamma, waírþiþ
þein all.
8 Jah andhafjands imma Iēsus qaþ: gamēlid ist, fráujan guþ
þeinana inweitáis jah imma áinamma fullafahjáis.

9 Þaþrōh gatáuh ina in Iaírusalēm, jah gasatida ina ana giblin
alhs, jah qaþ du imma: jabái sunus sijáis guþs, waírp þuk
þaþrō dalaþ;
10 gamēlid ist áuk þatei aggilum seináim anabiudiþ bi þuk du
gafastan þuk,
11 jah þatei ana handum þuk ufhaband, ei hvan ni gastagqjáis
bi stáina fōtu þeinana.
12 Jah andhafjands qaþ imma Iēsus þatei qiþan ist: ni fráisáis
fráujan guþ þeinana.
13 Jah ustiuhands all fráistōbnjō diabulus, afstōþ faírra imma
und mēl.
14 Jah gawandida sik Iēsus in mahtái ahmins in Galeilaian, jah
mēriþa urrann and all gawi bisitandē bi ina.
15 Jah is láisida in gaqumþim izē, mikilids fram alláim.
16 Jah qam in Nazaraíþ, þarei was fōdiþs, jah galáiþ inn bi
biūhtja seinamma in daga sabbatō in synagōgein, jah usstōþ
siggwan bōkōs.
17 Jah atgibanōs wēsun imma bōkōs Eisaeiins praúfētus, jah
uslūkands þōs bōkōs bigat stad, þarei was gamēlid:
18 ahma fráujins ana mis, in þizei gasalbōda mik du wafla-
mērjan unlēdáim, insandida mik du ganasjan þans gamal-
widans haírtin,
19 mērjan frahunþanáim fralēt jah blindáim siun, fralētan
gamáidans in gaþrafstein, mērjan jēr fráujins andanēm.
20 Jah faífalþ þōs bōkōs jah usgibands andbahta gasat. Jah
alláim in þizái synagōgein wēsun áugōna faírweitjandōna du
imma.
21 Dugann þan rōdjan du im þatei himma daga usfullnōdēdun
mēla þō in áusam izwaráim.
22 Jah allái alakjō weitwōdidēdun imma jah sildaleikidēdun bi
þō waúrda anstáis þō usgaggandōna us munþa is jah qēþun:
niu sa ist sunus Iōsēfis?
23 Jah qaþ du im: áuftō qiþiþ mis þō gajukōn: þu leiki, háilei
þuk silban; hvan filu háusidēdum waúrþan in Kafarnaum,
tawei jah hēr in gabaúrþái þeinái.

24 Qaþ þan: amēn izwis qiþa, þatei ni áinshun praúfētē andanēms ist in gabaúrþái seinái:
25 aþþan bi sunjái qiþa izwis þatei managōs widuwōns wēsun in dagam Hēleiins in Israēla, þan galuknōda himins du jēram þrim jah mēnōþs saíhs, swē warþ hūhrus mikils and alla aírþa:
26 jah ni du áinháihun þizō insandiþs was Hēlias, alja in Saraípta Seidonáis du qinōn widuwōn.
27 Jah managái þrūtsfillái wēsun uf Haíleisaiu praúfētáu in Israēla, jah ni áinshun izē gahráinids was, alja Naíman sa Saúr.
28 Jah fullái waúrþun allái mōdis in þizái synagōgein háusjandans þata.
29 Jah usstandandans uskusun imma ūt us baúrg jah brāhtēdun ina und aúhmistō þis faírgunjis ana þammei sō baúrgs izē gatimrida was, du afdráusjan ina þaþrō.
30 Iþ is þaírhleiþands þaírh midjans ins iddja.
31 Jah galáiþ in Kafarnaum, baúrg Galeilaias, jah was láisjands ins in sabbatim.
32 Jah sildaleikidēdun bi þō láisein is, untē in waldufnja was waúrd is.
33 Jah in þizái synagōgein was manna habands ahman unhulþōns unhráinjana, jah ufhrōpida,
34 qiþands: lēt! ƕa uns jah þus, Iēsu Nazōrēnu? qamt fraqistjan unsis? kann þuk, ƕas is, sa weiha guþs.
35 Jah galƕōtida imma Iēsus qiþands: afdōbn jah usgagg us þamma. Jah gawaírpands ina sa unhulþa in midjáim urrann af imma, ni waíhtái gaskaþjands imma.
36 Jah warþ afsláuþnan allans, jah rōdidēdun du sis missō qiþandans: ƕa waūrdē þata, þatei miþ waldufnja jah mahtái anabiudiþ þáim unhráinjam ahmam jah usgaggand?
37 Jah usiddja mēriþa fram imma and allans stadins þis bisunjanē landis.
38 Usstandands þan us þizái synagōgái galáiþ in gard Seimōnis. Swaíhrō þan þis Seimōnis was anahabáida brinnōn mikilái, jah bēdun ina bi þō.

39 Jah atstandands ufar ija gasōk þizái brinnōn, jah aflaílōt ija.
Sunsáiw þan usstandandei andbahtida im.
40 Miþþanei þan sagq sunnō, allái swa managái swē habáidēdun
siukans saúhtim missaleikáim, brāhtēdun ins at imma: iþ is
áinhvarjammēh izē handuns analagjands gaháilida ins.
41 Usiddjēdun þan jah unhulþōns af managáim hrōpjandeins
jah qiþandeins þatei þu is Xristus, sunus guþs. Jah gasa-
kands im ni laílōt þōs rōdjan, untē wissēdun silban Xristu
ina wisan.
42 Biþēh þan warþ dags, usgaggands galáiþ ana áuþjana stad,
jah manageins sōkidēdun ina jah qēmun und ina jah gaha-
báidēdun ina, ei ni afliþi faírra im.
43 Þaruh is qaþ du im þatei jah þáim anþaráim baúrgim
waílamērjan ik skal bi þiudangardja guþs, untē duþē mik
insandida.
44 Jah was mērjands in synagōgim Galeilaias.

CHAPTER XIV

12 Qaþuþ-þan jah þamma háitandin sik: þan waúrkjáis
undaúrnimat aíþþáu nahtamat, ni háitáis frijōnds þeinans
nih brōþruns þeinans nih niþjans þeinans nih garaznans
gabeigans, ibái áuftō jah eis aftra háitáina þuk jah waírþiþ
þus usguldan;
13 ak þan waúrkjáis daúht, háit unlēdans, gamáidans, haltans,
blindans.
14 Jah áudags waírþis, untē eis ni haband usgildan þus; us-
gildada áuk þus in usstassái þizē uswaúrhtanę.
15 Gaháusjands þan sums þizē anakumbjandanē þata qaþ du
imma: áudags saei matjiþ hláif in þiudangardjái guþs.
16 Þaruh qaþ imma fráuja: manna sums gawaúrhta nahtamat
mikilana jah haíh※ managans.
17 Jah insandida skalk seinana hreilái nahtamatis qiþan þáim
háitanam: gaggiþ, untē ju manwu ist allata.

18 Jah dugunnun suns faúrqiþan allái. Sa frumista qaþ: land
baúhta, jah þarf galeiþan jah saíƕan þata; bidja þuk, habái
mik faúrqiþanana.
19 Jah anþar qaþ: juka aúhsnē usbaúhta fimf, jah gagga káusjan
þans; bidja þuk, habái mik faúrqiþanana.
20 Jah sums qaþ: qēn liugáida, jah duþē ni mag qiman.
21 Jah qimands sa skalks gatáih fráujin seinamma þata.
Þanuh þwaírhs sa gardawaldands qaþ du skalka seinamma:
usgagg spráutō in gatwōns jah stáigōs baúrgs, jah unlēdans
jah gamáidans jah blindans jah haltans attiuh hidrē.
22 Jah qaþ sa skalks: fráuja, warþ swē anabáust, jah naúh stads
ist.
23 Jah qaþ sa fráuja du þamma skalka: usgagg and wigans jah
faþōs, jah náuþei inn atgaggan, ei usfulnái gards meins.
24 Qiþa allis izwis þatei ni áinshun mannē jáináizē þizē faúra
háitananē káuseiþ þis nahtamatis meinis.
25 Miþ iddjēdun þan imma hiuhmans managái, jah gawand-
jands sik qaþ du im:
26 Jabái ƕas gaggiþ du mis, jah ni fijáiþ attan seinana jah
áiþein jah qēn jah barna jah brōþruns jah swistruns, naúhuþ-
þan seina silbins sáiwala, ni mag meins sipōneis wisan.

CHAPTER XV

1 Wēsunuþ-þan imma nēƕjandans sik allái mōtarjōs jah fra-
waúrhtái háusjan imma.
2 Jah birōdidēdun Fareisaieis jah bōkarjōs, qiþandans þatei sa
frawaúrhtans andnimiþ jah miþ matjiþ im.
3 Qaþ þan du im þō gajukōn qiþands:
4 ƕas manna izwara áigands taíhuntēhund lambē jah fraliu-
sands áinamma þizē, niu bileiþiþ þō niuntēhund jah niun ana
áuþidái jah gaggiþ afar þamma fralusanin, untē bigitiþ þata?
5 Jah bigitands uslagjiþ ana amsans seinans faginōnds,

27 Jah saei ni baíriþ galgan seinana jah gaggái afar mis, ni mag
wisan meins sipōneis.
28 Izwara ƕas raíhtis wiljands kēlikn timbrjan, niu frumist
gasitands rahneiþ manwiþō habáiu du ustiuhan?
29 ibái áuftō, biþē gasatidēdi grunduwaddju jah ni mahtēdi
ustiuhan, allái þái gasaíƕandans duginnáina biláikan ina,
30 qiþandans þatei sa manna dustōdida timbrjan jah ni mahta
ustiuhan.
31 Aíþþáu ƕas þiudans gaggands stigqan wiþra anþarana þiudan
du wigana, niu gasitands faúrþis þankeiþ, siáiu mahteigs miþ
taíhun þūsundjōm gamōtjan þamma miþ twáim tigum
þūsundjō gaggandin ana sik?
32 Eiþáu [jabái nist mahteigs] naúhþanuh faírra imma wisandin
insandjands áiru bidjiþ gawaírþjis.
33 Swah nu ƕarjizuh izwara saei ni afqiþiþ allamma áigina
seinamma, ni mag wisan meins sipōneis.
34 Gōd salt; iþ jabái salt báud waírþiþ, ƕē gasupōda?
35 Nih du aírþái, ni du maíhstáu fagr ist; ūt uswaírpand imma.
Saei habái ausōna gaháusjandōna, gaháusjái.

CHAPTER XV

1 *Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ
ἁμαρτωλοὶ ἀκούειν αὐτοῦ.*
2 *Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες
ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.*
3 *Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων·*
4 *Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας
ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ
ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό;*
5 *Καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων,*

6 jah qimands in garda galaþōþ frijōnds jah garaznans qiþands
du im: faginōþ miþ mis þammei bigat lamb mein þata
fralusanō.

7 Qiþa izwis þatei swa fahēds waírþiþ in himina in áinis fra-
waúrhtis idreigōndins þáu in niuntēhundis jah niunē garaíht-
áizē þáiei ni þaúrbun idreigōs.

8 Aíþþáu suma qinō drakmans habandei taíhun, jabái fraliusiþ
drakmin áinamma, niu tandeiþ lukarn jah usbáugeiþ razn jah
sōkeiþ glaggwaba, untē bigitiþ?

9 Jah bigitandei gaháitiþ frijōndjōs jah garaznōns qiþandei:
faginōþ miþ mis, untē bigat drakmein þammei fraláus.

10 Swa qiþa izwis,* fahēds waírþiþ in andwaírþja aggilē guþs in
áinis idreigōndins frawaúrhtis.

11 Qaþuþ-þan: mannē sums áihta twans sununs.

12 Jah qaþ sa jūhiza izē du attin: atta, gif mis sei undrinnái
mik dáil áiginis; jah disdáilida im swēs sein.

13 Jah afar ni managans dagans brāhta samana allata sa jūhiza
sunus, jah afláiþ in land faírra wisandō, jah jáinar distahida
þata swēs seinata libands usstiuriba.

14 Biþē þan frawas allamma, warþ hūhrus abrs and gawi jáinata,
jah is dugann alaþarba waírþan.

15 Jah gaggands gahaftida sik sumamma baúrgjanē jáinis gáujis,
jah insandida ina háiþjōs seináizōs haldan sweina.

16 Jah gaírnida sad itan haúrnē, þōei matidēdun sweina, jah
manna imma ni gaf.

17 Qimands þan in sis qaþ: ƕan filu asnjē attins meinis ufar-
assáu haband hláibē, iþ ik hūhráu fraqistna.

18 Usstandands gagga du attin meinamma jah qiþa du imma:
atta, frawaúrhta mis in himin jah in andwaírþja þeinamma;

19 ju þanaseiþs ni im waírþs ei háitáidáu sunus þeins; gatawei
mik swē áinana asnjē þeináizē.

20 Jah usstandands qam at attin seinamma. Naúhþanuh þan

6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς
γείτονας λέγων αὐτοῖς· συγχάρητέ μοι, ὅτι εὗρον τὸ
πρόβατόν μου τὸ ἀπολωλός.
7 Λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ
ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις
οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.
8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν
μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ
ἐπιμελῶς, ἕως ὅτου εὕρῃ;
9 Καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας
λέγουσα· συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώ-
λεσα.
10 Οὕτως, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ
θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.
11 Εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς.
12 Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι
τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν
βίον.
13 Καὶ μετ᾿ οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος
υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν
τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.
14 Δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ
τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.
15 Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης,
καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.
16 Καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ
χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ.
17 Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπεν· πόσοι μίσθιοι τοῦ πατρός μου
περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι.
18 Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ·
πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου.
19 Οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα
τῶν μισθίων σου.
20 Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ

faírra wisandan gasahv ina atta is jah infeinōda, jah þragjands dráus ana hals is jah kukida imma.

21 Jah qaþ imma sa sunus: atta, frawaúrhta in himin jah in andwaírþja þeinamma, ju þanaseiþs ni im waírþs ei háitáidáu sunus þeins.

22 Qaþ þan sa atta du skalkam seináim: spráutō bringiþ wastja þō frumistōn jah gawasjiþ ina jah gibiþ figgragulþ in handu is jah gaskōhi ana fōtuns is;

23 jah bringandans stiur þana alidan ufsneiþiþ, jah matjandans wisam waíla;

24 untē sa sunus meins dáuþs was jah gaqiunōda, jah fralusans was jah bigitans warþ; jah dugunnun wisan.

25 Wasuþ-þan sunus is sa alþiza ana akra, jah qimands atiddja nēhv razn, jah gaháusida saggwins jah láikins.

26 Jah atháitands sumana magiwē frahuh hva wēsi þata.

27 Þaruh is qaþ du imma þatei brōþar þeins qam jah afsnáiþ atta þeins stiur þana alidan, untē háilana ina andnam.

28 Þanuh mōdags warþ jah ni wilda inn gaggan, iþ atta is usgaggands ūt bad ina.

29 Þaruh is andhafjands qaþ du attin: sái, swa filu jērē skalkinōda þus, jah ni hvanhun anabusn þeina ufariddja, jah mis ni áiw atgaft gáitein, ei miþ frijōndam meináim biwēsjáu;

30 iþ þan sa sunus þeins, saei frēt þein swēs miþ kalkjōm, qam, ufsnáist imma stiur þana alidan.

31 Þaruh qaþ du imma: barnilō, þu sinteinō miþ mis wast jah is, jah all þata mein þein ist;

32 waíla wisan jah faginōn skuld was, untē brōþar þeins dáuþs was jah gaqiunōda, jah fralusans jah bigitans warþ.

μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγ-
χνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ
κατεφίλησεν αὐτόν.
21 Εἶπεν δὲ αὐτῷ ὁ υἱός· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ
ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.
22 Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ταχὺ ἐξενέγ-
κατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτὸν καὶ δότε
δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς
πόδας αὐτοῦ,
23 καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ
φαγόντες εὐφρανθῶμεν,
24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπο-
λωλὼς ἦν καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.
25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχό-
μενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,
26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί εἴη
ταῦτα.
27 Ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν
ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα
αὐτὸν ἀπέλαβεν.
28 Ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ
ἐξελθὼν παρεκάλει αὐτόν.
29 Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί· ἰδοὺ τοσαῦτα ἔτη δουλεύω
σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε
ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ·
30 Ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ
πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.
31 Ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ
πάντα τὰ ἐμὰ σά ἐστιν·
32 Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος
νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.

AÍWAGGĒLJŌ ÞAÍRH JŌHANNĒN

CHAPTER XII

1 — — in Bēþanijin, þarei was Lazarus sa dáuþa, þanei urrái-
sida us dáuþáim Iēsus.
2 Þaruh gawaúrhtēdun imma nahtamat jáinar, jah Marþa and-
bahtida; iþ Lazarus was sums þizē anakumbjandanē miþ
imma.
3 Iþ Marja nam pund balsanis nardáus pistikeinis filugaláubis,
jah gasalbōda fōtuns Iēsua, jah biswarb fōtuns is skufta
seinamma; iþ sā gards fulls warþ dáunáis þizōs salbōnáis.
4 Qaþ þan áins þizē sipōnjē is, Judas Seimōnis sa Iskariōtēs,
izei skaftida sik du galēwjan ina:
5 duƕē þata balsan ni frabaúht was in ·t· skattē jah fradáiliþ
wēsi þarbam?
6 Þatuþ-þan qaþ, ni þēei ina þizē þarbanē kara wēsi, ak untē
þiubs was jah arka habáida jah þata inn waúrpanō bar.
7 Qaþ þan Iēsus: lēt ija; in dag gafilhis meinis fastáida þata.
8 Iþ þans unlēdans sinteinō habáiþ miþ izwis, iþ mik ni sin-
teinō habáiþ.
9 Fanþ þan manageins filu Iudaiē þatei Iēsus jáinar ist, jah
qēmun, ni in Iēsuis áinis, ak ei jah Lazaru sēƕeina þanei
urráisida us dáuþáim.
10 Munáidēdunuþ-þan áuk þái aúhumistans gudjans, ei jah
Lazaráu usqēmeina,
11 untē managái in þis garunnun Iudaiē jah galáubidēdun
Iēsua.
12 Iftumin daga manageins filu sei qam at dulþái, gaháus-
jandans þatei qimiþ Iēsus in Iaíraúsaúlymái,
13 nēmun astans peikabagmē, jah urrunnun wiþragamōtjan
imma, jah hrōpidēdun: ōsanna, þiuþida sa qimanda in namin
fráujins, þiudans Israēlis.
14 Bigat þan Iēsus asilu, *jah* gasat ana ina, swaswē ist gamēliþ:

15 ni ōgs þus, daúhtar Siōn, sái, þiudans þeins qimiþ sitands
ana fulin asiláus.
16 Þatuþ-þan ni kunþēdun sipōnjōs is frumist; ak biþē ga-
swēráiþs was Iēsus, þanuh gamundēdun þatei þata was du
þamma gamēliþ, jah þata gatawidēdun imma.
17 Weitwōdida þan sō managei, sei was miþ imma, þan Lazaru
wōpida us hláiwa jah urráisida ina us dáuþáim.
18 Duþþē iddjēdun gamōtjan imma managei, untē háusidēdun
ei gatawidēdi þō táikn.
19 Þanuh þái Fareisaieis qēþun du sis missō: saíƕiþ þatei ni
bōteiþ waíht; sái, sō manasēds afar imma galáiþ.
20 Wēsunuþ-þan sumái þiudō þizē urrinnandanē, ei inwiteina in
þizái dulþái.
21 Þái atiddjēdun du Filippáu, þamma fram Bēþsaeida Galeilaiē,
jah bēdun ina qiþandans: fráuja, wileima Iēsu gasaíƕan.
22 Gaggiþ Filippus jah qiþiþ du Andraíin, jah aftra Andraías jah
Filippus qēþun du Iēsua.
23 Iþ Iēsus andhōf im qiþands: qam ƕeila ei swēráidáu sunus
mans.
24 Amēn amēn qiþa izwis: nibái kaúrnō ƕáiteis gadriusandō
in aírþa gaswiltiþ, silbō áinata aflifniþ: iþ jabái gaswiltiþ,
manag akran baíriþ.
25 Saei frijōþ sáiwala seina, fraqisteiþ izái, jah saei fiáiþ sáiwala
seina in þamma faírƕáu, in libáinái áiweinōn baírgiþ izái.
26 Jabái mis ƕas andbahtjái, mik láistjái; jah þarei im ik,
þaruh sa andbahts meins wisan habáiþ; jah jabái ƕas mis
andbahteiþ, swēráiþ ina atta.
27 Nu sáiwala meina gadrōbnōda, jah ƕa qiþáu? atta, nasei
mik us þizái ƕeilái. Akei duþþē qam in þizái ƕeilái.
28 Atta, háuhei namō þeinata! Qam þan stibna us himina:
jah háuhida jah aftra háuhja.
29 Managei þan sei stōþ gaháusjandei, qēþun þeihvōn waírþan;
sumáih qēþun: aggilus du imma rōdida.
30 Andhōf Iēsus jah qaþ: ni in meina sō stibna warþ, ak in
izwara.

31 Nu staua ist þizái manasēdái, nu sa reiks þis faírƕáus us-
waírpada ūt.
32 Jah ik jabái usháuhjada af aírþái, alla atþinsa du mis.
33 Þatuþ-þan qaþ bandwjands ƕileikamma dáuþáu skulda
gadáuþnan.
34 Andhōf imma sō managei: weis háusidēdum ana witōda
þatei Xristus sijái du áiwa; jah ƕáiwa þu qiþis þatei skulds
ist usháuhjan sa sunus mans? ƕas ist sa sunus mans?
35 Qaþ þan du im Iēsus: naúh leitil mēl liuhaþ in izwis ist.
Gaggiþ þandē liuhaþ habáiþ, ei riqiz izwis ni gafāhái; jah
saei gaggiþ in riqiza, ni wáit ƕaþ gaggiþ.
36 Þandē liuhaþ habáiþ, galáubeiþ du liuhada, ei sunjus liuhadis
waírþáiþ. Þata rōdida Iēsus, jah galáiþ jah gafalh sik
faúra im.
37 Swa filu imma táiknē gatáujandin in andwaírþja izē, ni
galáubidēdun imma,
38 ei þata waúrd Ēsaeiins praúfētáus usfullnōdēdi þatei qaþ:
fráuja, ƕas galáubida háuseinái unsarái? jah arms fráujins
ƕamma andhuliþs warþ?
39 Duþþē ni mahtēdun galáubjan; untē aftra qaþ Ēsaeias:
40 gablindida izē áugōna jah gadáubida izē haírtōna, ei ni
gáumidēdeina áugam jah frōþeina haírtin, jah gawandi-
dēdeina jah ganasidēdjáu ins.
41 Þata qaþ Ēsaeias, þan saƕ wulþu is jah rōdida bi ina.
42 Þanuh þan swēþáuh jah us þáim reikam managái galáu-
bidēdun du imma, akei faúra Fareisaium ni andhaíháitun, ei
us synagōgein ni uswaúrpanái waúrþeina.
43 Frijōdēdun áuk máis háuhein manniska þáu háuhein guþs.
44 Iþ Iēsus hrōpida jah qaþ: saei galáubeiþ du mis ni galáubeiþ
du mis, ak du þamma sandjandin mik.
45 Jah saei saíƕiþ mik, saíƕiþ þana sandjandan mik.
46 Ik liuhad in þamma faírƕáu qam, ei ƕazuh saei galáubjái
du mis, in riqiza ni wisái.
47 Jah jabái ƕas meináim háusjái waúrdam jah galáubjái, ik ni
stōja ina; nih þan qam ei stōjáu manasēd, ak ei ganasjáu
manasēd.

48 Saei frakann mis jah ni andnimiþ waúrda meina, habáid þana
stōjandan sik. Waúrd þatei rōdida, þata stōjiþ ina in
spēdistin daga.
49 Untē ik us mis silbin ni rōdida, ak saei sandida mik atta, sah
mis anabusn at*gaf* — —

CHAPTER XIV

1 Ni indrōbnái izwar haírtō; galáubeiþ du guþa jah du mis
galáubeiþ.
2 In garda attins meinis saliþwōs managōs sind; aþþan niba
wēseina, aíþþáu qēþjáu du izwis: gagga manwjan stad
izwis.
3 Jah þan jabái gagga *jah* manwja izwis stad, aftra qima jah
franima izwis du mis silbin, ei þarei im ik, þaruh sijuþ jah jus.
4 Jah þadei ik gagga kunnuþ, jah þana wig kunnuþ.
5 Þaruh qaþ imma Þōmas: fráuja, ni witum ƕaþ gaggis, jah
ƕáiwa magum þana wig kunnan?
6 Qaþ imma Iēsus: ik im sa wigs jah sunja jah libáins.
Áinshun ni qimiþ at attin, niba þaírh mik.
7 Iþ kunþēdeiþ mik, aíþþáu kunþēdeiþ jah attan meinana; jah
þan fram himma kunnuþ ina jah gasaíƕiþ ina.
8 Iþ Filippus qaþuh du imma: fráuja, áugei unsis þana attan;
þatuh ganah unsis.
9 Þaruh qaþ imma Iēsus: swaláud mēlis miþ izwis was, jah ni
ufkunþēs mik, Filippu? saei gasaƕ mik, gasaƕ attan, jah
ƕáiwa þu qiþis: áugei unsis þana attan?
10 Niu galáubeis þatei ik in attin jah atta in mis ist? Þō waúrda
þōei ik rōdja izwis, af mis silbin ni rōdja, ak atta saei in mis
ist, sa táujiþ þō waúrstwa.
11 Galáubeiþ mis þatei ik in attin jah atta in mis; iþ jabái ni,
in þizē waúrstwē galáubeiþ mis.
12 Amēn amēn qiþa izwis: saei galáubeid mis, þō waúrstwa
þōei ik táuja, jah is táujiþ jah máizōna þáim táujiþ; untē ik
du attin gagga.

13 Jah þatei ƕa bidjiþ in namin meinamma, þata táuja, ei
háuhjáidáu atta in sunáu.
14 Jabái ƕis bidjiþ mik in namin meinamma, ik táuja.
15 Jabái mik frijōþ, anabusnins meinōs fastáid.
16 Jah ik bidja attan, jah anþarana paraklētu gibiþ izwis, ei sijái
miþ izwis du áiwa,
17 ahma sunjōs, þanei sō manaseiþs ni mag niman, untē ni
saíƕiþ ina, nih kann ina; iþ jus kunnuþ ina, untē is miþ
izwis wisiþ jah in izwis ist.
18 Ni lēta izwis widuwaírnans; qima at izwis.
19 Naúh leitil, jah sō manaseiþs mik ni þanaseiþs saíƕiþ; iþ
jus saíƕiþ mik, þatei ik liba, jah jus libáiþ.
20 In jáinamma daga ufkunnáiþ jus þatei ik in attin meinamma
jah jus in mis jah ik in izwis.
21 Saei habáid anabusnins meinōs jah fastáiþ þōs, sa ist saei frijōþ
mik: jah þan saei frijōþ mik, frijōda fram attin meinamma,
jah ik frijō ina jah gabaírhtja imma mik silban.
22 Þaruh qaþ imma Iudas, ni sa Iskarjōtēs: fráuja, ƕa warþ ei
unsis munáis gabaírhtjan þuk silban, iþ þizái manasēdái ni?
23 Andhōf Iēsus jah qaþ du imma: jabái ƕas mik frijōþ jah
waúrd mein fastáiþ, jah atta meins frijōþ ina, jah du imma
galeiþōs jah saliþwōs at imma gatáujōs.
24 Iþ saei ni frijōþ mik, þō waúrda meina ni fastáiþ; jah þata
waúrd þatei háuseiþ nist mein, ak þis sandjandins mik attins.
25 Þata rōdida izwis at izwis wisands.
26 Aþþan sa paraklētus, ahma sa weiha, þanei sandeiþ atta in
namin meinamma, sa izwis láiseiþ allata jah gamáudeiþ izwis
allis þatei qaþ du izwis.
27 Gawaírþi bileiþa izwis, gawaírþi mein giba izwis; ni swaswē
sō manasēþs gibiþ, ik giba izwis. Ni indrōbnáina izwara
haírtōna nih faúrhtjáina.
28 Háusidēduþ ei ik qaþ izwis: galeiþa jah qima at izwis;
jabái frijōdēdeiþ mik, aíþþáu jus faginōdēdeiþ ei ik gagga du
attin: untē atta meins máiza mis ist.
29 Jah nu qaþ izwis, faúrþizei waúrþi, ei biþē waírþái galáubjáiþ.

30 Þanaseiþs filu ni maþlja miþ izwis; qimiþ saei þizái mana-
sēdái reikinōþ, jah in mis ni bigitiþ waíht.
31 Ak ei ufkunnái sō manasēþs þatei ik frijōda attan meinana,
jah swaswē anabáud mis atta, swa táuja. Urreisiþ, gaggam
þaþrō.

CHAPTER XV

1 Ik im weinatriu þata sunjeinō, jah atta meins waúrstwja ist.
2 All táinē in mis unbaírandanē akran gōþ, usnimiþ ita: jah
all akran baírandanē, gahráineiþ ita, ei managizō akran
baíráina.
3 Ju jus hráinjái sijuþ in þis waúrdis þatei rōdida du izwis.
4 Wisáiþ in mis jah ik in izwis. Swē sa weinatáins ni mag
akran baíran af sis silbin, niba ist ana weinatriwa, swah nih
jus, niba in mis sijuþ.
5 Ik im þata weinatriu, iþ jus weinatáinōs; saei wisiþ in mis
jah ik in imma, sa baíriþ akran manag, þatei inuh mik ni
maguþ táujan ni waíht.
6 Niba saei wisiþ in mis, uswaírpada ūt swē weinatáins, jah
gaþaúrsniþ jah galisada, jah in fōn galagjand jah inbrann-
jada.
7 Aþþan jabái sijuþ in mis, jah waúrda meina in izwis sind,
þataƕah þei wileiþ, bidjiþ, jah waírþiþ izwis.
8 In þamma háuhiþs ist atta meins, ei akran manag baíráiþ jah
waírþáiþ meinái sipōnjōs.
9 Swaswē frijōda mik atta, swah ik frijōda izwis; wisáiþ in
friaþwái meinái.
10 Jabái anabusnins meinōs fastáid, sijuþ in friaþwái meinái,
swaswē ik anabusnins attins meinis fastáida, jah wisa in
friaþwái is.
11 Þata rōdida izwis, ei fahēþs meina in izwis sijái, jah fahēds
izwara usfulljáidáu.
12 Þata ist anabusns meina, ei frijōþ izwis missō, swaswē ik
frijōda izwis.

13 Máizein þizái friaþwái manna ni habáiþ, ei hvas sáiwala seina lagjiþ faúr frijōnds seinans.

14 Jus frijōnds meinái sijuþ, jabái táujiþ þatei ik anabiuda izwis.

15 Þanaseiþs izwis ni qiþa skalkans; untē skalks ni wáit hva táujiþ is fráuja, iþ ik izwis qaþ frijōnds, untē all þatei háusida at attin meinamma, gakannida izwis.

16 Ni jus mik gawalidēduþ, ak ik gawalida izwis, ei jus sniwáiþ jah akran baíráiþ, jah akran izwar du áiwa sijái, ei þatahvah þei bidjáiþ attan in namin meinamma, gibiþ izwis.

17 Þata anabiuda izwis ei frijōþ izwis missō.

18 Jabái sō manasēds izwis fijái, kunneiþ ei mik fruman izwis fijáida.

19 Jabái þis faírhváus wēseiþ, aíþþáu sō manasēds swēsans frijōdēdi; aþþan untē us þamma faírhváu ni sijuþ, ak ik gawalida izwis us þamma faírhváu, duþþē fijáid izwis sō manasēþs.

20 Gamuneiþ þis waúrdis þatei ik qaþ du izwis: nist skalks máiza fráujin seinamma. Jabái mik wrēkun, jah izwis wrikand; jabái mein waúrd fastáidēdeina, jah izwar fastáina.

21 Ak þata allata táujand izwis in namins meinis, untē ni kunnun þana sandjandan mik.

22 Nih qēmjáu jah rōdidēdjáu du im, frawaúrht ni habáidēdeina: iþ nu inilōns ni haband bi frawaúrht seina.

23 Saei mik fijáiþ, jah attan meinana fijáiþ.

24 Iþ þō waúrstwa ni gatawidēdjáu in im þōei anþar áinshun ni gatawida, frawaúrht ni habáidēdeina; iþ nu jah gasēhvun mik jah fijáidēdun jah mik jah attan meinana.

25 Ak ei usfullnōdēdi waúrd þata gamēlidō in witōda izē: ei fijáidēdun mik arwjō.

26 Aþþan þan qimiþ paraklētus þanei ik insandja izwis fram attin, ahman sunjōs izei fram attin urrinniþ, sa weitwōdeiþ bi mik.

27 Jah þan jus weitwōdeiþ, untē fram fruma miþ mis sijuþ.

CHAPTER XVII

1 Þata rōdida Iēsus uzuhhōf áugōna seina du himina jah
qaþ: atta, qam hveila, háuhei þeinana sunu, ei sunus þeins
háuhjái þuk;
2 swaswē atgaft imma waldufni alláizē leikē, ei all þatei atgaft
imma, gibái im libáin áiweinōn.
3 Sōh þan ist sō áiweinō libáins, ei kunneina þuk áinana
sunjana guþ jah þanei insandidēs, Iēsu Xristu.
4 Ik þuk háuhida ana aírþái; waúrstw ustáuh þatei atgaft mis
du waúrkjan.
5 Jah nu háuhei mik, þu atta, at þus silbin þamma wulþáu,
þanei habáida at þus, faúrþizei sa faírhvus wēsi.
6 Gabaírhtida þeinata namō mannam þanzei atgaft mis us
þamma faírhváu. Þeinái wēsun jah mis atgaft ins, jah þata
waúrd þeinata gafastáidēdun.
7 Nu ufkunþa ei alla þōei atgaft mis, at þus sind;
8 untē þō waúrda þōei atgaft mis, atgaf im, jah eis nēmun bi
sunjái þatei fram þus urrann, jah galáubidēdun þatei þu
mik insandidēs.
9 Ik bi ins bidja; ni bi þō manasēþ bidja, ak bi þans þanzei
atgaft mis, untē þeinái sind.
10 Jah meina alla þeina sind jah þeina meina, jah háuhiþs im
in þáim.
11 Ni þanaseiþs im in þamma faírhváu; iþ þái in þamma faírhváu
sind, jah ik du þus gagga. Atta weiha, fastái ins in namin
þeinamma, þanzei atgaft mis, ei sijáina áin swaswē wit.
12 Þan was miþ im in þamma faírhváu, ik fastáida ins in namin
þeinamma. Þanzei atgaft mis gafastáida, jah áinshun us im
ni fraqistnōda, niba sa sunus fralustáis, ei þata gamēlidō
usfulliþ waúrþi.
13 Iþ nu du þus gagga, jah þata rōdja in manasēdái, ei habáina
fahēd meina usfullida in sis.
14 Ik atgaf im waúrd þeinata; jah sō manasēþs fijáida ins,

untē ni sind us þamma faírhváu, swaswē ik us þamma
faírhváu ni im.
15 Ni bidja ei usnimáis ins us þamma faírhváu, ak ei baírgáis im
faúra þamma unsēljin.
16 Us þamma faírhváu ni sind, swaswē ik us þamma faírhváu
ni im.
17 Weihái ins in sunjái; waúrd þeinata sunja ist.
18 Swaswē mik insandidēs in manasēþ, swah ik insandida ins
in þō manasēd.
19 Jah fram im ik weiha mik silban, ei sijáina jah eis weihái
in sunjái.
20 Aþþan ni bi þans bidja áinans, ak bi þans galáubjandans
þaírh waúrda izē du mis,
21 ei allái áin sijáina, swaswē þu, atta, in mis jah ik in þus, ei
jah þái in uggkis áin sijáina, ei sō manasēþs galáubjái þatei
þu mik insandidēs.
22 Jah ik wulþu þanei gaft mis, gaf im, ei sijáina áin swaswē
wit áin siju.
23 Ik in im jah þu in mis, ei sijáina ustaúhanái du áinamma,
jah kunnei sō manasēþs þatei þu mik insandidēs, jah frijōdēs
ins, swaswē mik frijōdēs.
24 Atta, þatei atgaft mis, wiljáu ei þarei im ik, jah þái sijáina
miþ mis, ei saíhváina wulþu meinana þanei gaft mis, untē
frijōdēs mik faúr gaskaft faírhváus.
25 Atta garaíhta, jah sō manasēþs þuk ni ufkunþa; iþ ik þuk
kunþa. Jah þái ufkunþēdun þatei þu mik insandidēs.
26 Jah gakannida im namō þeinata jah kannja, ei friaþwa þōei
frijōdēs mik, in im sijái jah ik in im.

DU TEIMAÚÞAÍÁU ANÞARA

CHAPTER I

1 Pawlus, apaústaúlus Xristáus Iēsuis þaírh wiljan guþs bi
gaháitam libáináis sei ist in Xristáu Iēsu,
2 Teimaúþaíáu, liubin barna, ansts, armaiō, gawaírþi fram guþá
attin jah Xristáu Iēsu fráujin unsaramma.
3 Awiliudō guþa meinamma, þammei skalkinō fram fadreinam
in hráinjái gahugdái, ƕáiwa unsweibandō haba bi þuk gaminþi
in bidōm meináim naht jah daga,
4 gaírnjands þuk gasaíƕan, gamunands tagrē þeináizē, ei
fahēdáis usfullnáu,
5 gamáudein andnimands þizōs sei ist in þus, unliutōns galáu-
beináis sei bauáida faúrþis in awōn þeinái Lauidjái jah áiþein
þeinái Aíwneikái, gaþ-þan-traua þatei jah in þus.
6 In þizōzei waíhtáis gamáudja þuk anaqiujan anst guþs, sei
ist in þus þaírh analagein handiwē meináizō.
7 Untē ni gaf unsis guþ ahman faúrhteins, ak mahtáis jah
friaþwōs jah inaheins.
8 Ni nunu skamái þuk weitwōdiþōs fráujins unsaris Iēsuis nih
meina, bandjins is, ak miþ arbáidei aíwaggēljōn bi mahtái
guþs,
9 þis nasjandins uns jah laþōndins laþōnái weihái, ni bi waúrs-
twam unsaráim, ak bi seinái leikáinái jah anstái sei gibana
ist unsis in Xristáu Iēsu faúr mēla áiweina,
10 iþ gaswikunþida nu þaírh gabaírhtein nasjandis unsaris Iēsuis
Xristáus, gataírandins raíhtis dáuþu, iþ galiuhtjandins libáin
jah unriurein þaírh aíwaggēljōn,
11 in þōei gasatiþs im ik mērjands jah apaústaúlus jah láisareis
þiudō,
12 in þizōzei faírinōs jah þata winna; akei nih skama mik, untē
wáit ƕamma galáubida, jah gatraua þammei mahteigs ist
þata anafilh mein fastan in jáinana dag.

13 Frisaht habands háiláizē waúrdē, þōei at mis háusidēs in
galáubeinái jah friaþwái in Xristáu Iēsu,
14 þata gōdō anafilh fastái þaírh ahman weihana saei bauiþ
in uns.
15 Wáist þatei afwandidēdun sik af mis allái þáiei sind in Asiái,
þizēei ist Fygaílus jah Aírmōgaínēs.
16 Gibái armaiōn fráuja Aúneiseifaúráus garda, untē ufta mik
anaþrafstida jah náudibandjō meináizō ni skamáida sik;
17 ak qimands in Rūmái usdáudō sōkida mik jah bigat.
18 Gibái fráuja imma bigitan armahaírtein at fráujin in jáinamma
daga; jah ƕan filu máis in Aífaísōn andbahtida mis, waíla
þu kant.

CHAPTER II

1 Þu nu, barn mein walisō, inswinþei þuk in anstái þizái in
Xristáu Iesu,
2 jah þōei háusidēs at mis þaírh managa weitwōdja, waúrda
guþs, þō anafilh triggwáim mannam, þáiei waírþái sijáina jah
anþarans láisjan.
3 Þu nu arbáidei swē gōds gadraúhts Xristáus Iēsuis.
4 Ni áinshun draúhtinōnds fráujin dugawindiþ sik gawaúrkjam
þizōs aldáis, ei galeikái þammei draúhtinōþ.
5 Jah þan jabái háifsteiþ ƕas, ni weipada, niba witōdeigō
brikiþ.
6 Arbáidjands aírþōs waúrstwja skal frumist akranē andniman.
7 Fraþei þatei qiþa; gibiþ áuk þus fráuja fraþi us alláim.
8 Gamuneis Xristu Iēsu urrisanana us dáuþáim us fráiwa
Daweidis bi aíwaggēljōn meinái,
9 in þizáiei arbáidja und bandjōs swē ubiltōjis; akei waúrd
guþs nist gabundan.
10 Inuh þis all gaþula bi þans gawalidans, ei jah þái ganist
gatilōna, sei ist in Xristáu Iēsu miþ wulþáu áiweinamma.
11 Triggw þata waúrd: jabái miþ gadáuþnōdēdum, jah miþ
libam;

12 jabái gaþulam, jah miþ þiudanōm; jabái afáikam, jah is
afáikiþ uns;
13 jabái ni galáubjam, jáins triggws wisiþ; afáikan sik silban
ni mag.
14 Þizē gamáudei, weitwōdjands in andwaírþja fráujins. Waúrdam
weihan du ni waíhtái dáug, niba uswalteinái þáim háus-
jōndam.
15 Usdáudei þuk silban gakusanana usgiban guþa waúrstwjan
unáiwiskana, raíhtaba ráidjandan waúrd sunjōs.
16 Iþ þō dwalōna usweihōna láusawaúrdja biwandei; untē filu
gaggand du afgudein,
17 jah waúrd izē swē gunds aliþ; þizēei ist Ymaínaius jah
Filētus,
18 þáiei bi sunja uswissái usmētun, qiþandans usstass ju waúr-
þana, jah galáubein sumáizē uswaltidēdun.
19 Aþþan tulgus grunduwaddjus guþs standiþ, habands sigljō
þata: kunþa fráuja þans þáiei sind is, jah: afstandái af
unsēlein ƕazuh saei namnjái namō fráujins.
20 Aþþan in mikilamma garda ni sind þatáinei kasa gulþeina jah
silubreina, ak jah triweina jah digana, jah suma du swērein,
sumuþ-þan du unswērein.
21 Aþþan jabái ƕas gahráinjái sik þizē, waírþiþ kas du swēri-
þái gaweiháiþ, brūk fráujin, du allamma waúrstwē gōdáizē
gamanwiþ.
22 Aþþan juggans lustuns þliuh; iþ láistei garaíhtein, galáubein,
friaþwa, gawaírþi miþ þáim bidái anaháitandam fráujan us
hráinjamma haírtin.
23 Iþ þōs dwalōns jah untalōns sōknins biwandei, witands þatei
gabaírand sakjōns.
24 Iþ skalks fráujins ni skal sakan, ak qaírrus wisan wiþra allans,
láiseigs, usþulands,
25 in qaírrein talzjands þans andstandandans, niu ƕan gibái im
guþ idreiga du ufkunþja sunjōs,
26 jah usskawjáindáu us unhulþins wruggōn, fram þammei
gafāhanái habanda afar is wiljin.

CHAPTER III

1 Aþþan þata kunneis ei in spēdistáim dagam atgaggand jēra
sleidja,
2 jah waírþand mannans sik frijōndans, faíhugaírnái, biháitjans,
háuhhaírtái, wajamērjandans, fadreinam ungaƕaírbái, láuna-
wargōs, unaírknái,
3 unhunslagái, unmildjái, faírinōndans, ungahabandans sik,
unmanariggwái, unsēljái,
4 fralēwjandans, untilamalskái, ufbáulidái, frijōndans wiljan
seinana máis þáu guþ,
5 habandans hiwi gagudeins, iþ maht izōs inwidandans; jah
þans afwandei.
6 Untē us þáim sind þáiei sliupand in gardins jah frahunþana
tiuhand qineina afhlaþana frawaúrhtim, þōei tiuhanda du
lustum missaleikáim,
7 sinteinō láisjandōna sik jah ni áiw ƕanhun in ufkunþja
sunjōs qiman mahteiga.
8 Aþþan þamma háidáu ei Jannēs jah Mambrēs andstōþun
Mōsēza, swa jah þái andstandand sunjái, mannans frawaúr-
þanái ahin, uskusanái bi galáubein;
9 akei ni þeihand du filusnái, untē unwiti izē swikunþ waírþiþ
alláim, swaswē jah jáináizē was.
10 Iþ þu galáista is láiseinái meinái, usmēta, muna, sidáu,
galáubeinái, usbeisnái, friaþwái, þuláinái,
11 wrakjōm, wunnim, ƕileika mis waúrþun in Antiaúkiái, in
Eikaúniōn, in Lystrys, ƕileikōs wrakōs usþuláida, jah us
alláim mik galáusida fráuja.
12 Jah þan allái þáiei wileina gagudaba liban in Xristáu Iēsu,
wrakōs winnand.
13 Iþ ubilái mannans jah liutái þeihand du waírsizin, aírzjái
jah aírzjandans.
14 Iþ þu framwaírþis wisáis in þáimei galáisidēs þuk jah ga-
trauáida sind þus, witands at ƕamma ganamt,
15 jah þatei us barniskja weihōs bōkōs kunþēs, þōs mahteigōns
þuk usfratwjan du ganistái þaírh galáubein þō in Xristáu Iēsu.

16 All bōkō gudiskáizōs ahmateináis jah þaúrftōs du láiseinái,
du gasahtái, du garaíhteinái, du talzeinái in garaíhtein,
17 ei ustaúhans sijái manna guþs, du allamma waúrstwē gōdáizē
gamanwiþs.

CHAPTER IV

1 Weitwōdja in andwaírþja guþs jah fráujins Xristáus Iēsuis.
Saei skal stōjan qiwans jah dáuþans bi qum is *jah* þiudi-
nassu is:
2 mērei waúrd, instand ūhteigō, unūhteigō, gasak, gaþláih,
gahrōtei in allái usbeisnái jah láiseinái.
3 Waírþiþ mēl þan háila láisein ni usþuland, ak du seináim
lustum gadragand sis láisarjans, suþjōndans háusein;
4 aþþan af sunjái háusein afwandjand, iþ du spillam gawand-
jand sik.
5 Iþ þu andaþāhts sijáis in alláim, arbáidei, waúrstw waúrkei
aíwaggēlistins, andbahti þein usfullei.
6 Aþþan ik ju hunsljada jah mēl meináizōs diswissáis atist.
7 Háifst þō gōdōn háifstida, run ustáuh, galáubein gafastáida;
8 þaþrōh galagiþs ist mis wáips garaíhteins, þanei usgibiþ mis
fráuja in jáinamma daga, sa garaíhta staua; aþþan ni
þatáinei mis, ak jah alláim þáiei frijōnd qum is.
9 Sniumei qiman at mis spráutō;
10 untē Dēmas mis biláiþ, frijōnds þō nu ald, jah galáiþ du
Þaíssalaúneikái, Xrēskus du Galatiái, Teitus du Dalmatiái.
11 Lukas ist miþ mis áins. Marku andnimands brigg miþ þus
silbin, untē ist mis brūks du andbahtja.
12 Aþþan Tykeiku insandida in Aífaísōn.
13 Hakul þanei biláiþ in Trauadái at Karpáu qimands atbaír,
jah bōkōs, þishun maímbranans.
14 Alaíksandrus áizasmiþa managa mis unþiuþa ustáiknida;
usgildiþ imma fráuja bi waúrstwam is;
15 þammei jah þu witái, filu áuk andstōþ unsaráim waúrdam.
16 In frumistōn meinái sunjōnái ni manna mis miþ was, ak
allái mis biliþun, ni rahnjái*dáu im*. — —

NOTES

[The references refer to the paragraphs in the grammar.]

ST. MATTHEW

CHAPTER VI

1. **du saíƕan im** = πρὸς τὸ θεαθῆναι αὐτοῖς, see § 435.

3. **þuk táujandan**, acc. gov. by **witi**. Two Lat. MSS. (Vercellensis and Veronensis) of the Gospels have the same construction; **te facientem**, the Greek version has here the gen. absolute: σοῦ ποιοῦντος.

4. **sō armahaírtiþa þeina**, a lit. rendering of σοῦ ἡ ἐλεημοσύνη. This construction is very common in the Gothic translation.

5. **waíhstam**, gov. by **in**.

7. **bidjandansuþ** = **bidjandans** + the enclitic particle **uh**. The final **h** in the particles **uh, jah, nih**, is often assimilated to the initial consonant of the following word (§ 164 note). **swaswē þái þiudō**, lit. *like those of* (*the*) *heathens.*

9. **þu in himinam**; the Gr. has ὁ ἐν τοῖς οὐρανοῖς. In addressing a person the Gr. def. article is translated by the personal pronoun in Gothic.

11. **himma daga**, see § 267.

12. **aflēt uns þatei skulans sijáima**, *forgive us what we are owing*, i. e. *our debts*. **þatei**, acc. gov. by **skulans**, see the Glossary under **skula**.

13. **in fráistubnjái**, *into temptation*. With verbs of motion the prep. **in** sometimes takes the acc., sometimes the dat., cp. **ahma ina ustáuh in áuþida**, *the spirit led him away into the wilderness*, beside **qēmun in garda** (dat.) **Seimōnis**, *they came into Simon's house.*

15. **ni þáu atta izwar aflētiþ missadēdins izwarōs**, *in that case your father will not forgive your trespasses*. For **ni þáu** the Gr. version has οὐδέ, *and not, nor.*

23. **þata riqiz ƕan filu!** supply **ist**; and on the **-z** in **riqiz**, see § 175 note 1.

24. **jabái . . . aiþþáu**, *either . . . or*. Ulfilas seems to have read εἰ, *if*, instead of ἤ, *either*.

25. **niu = ni + u** = Lat. **nonne**, where **-u** is an interrogative particle; cp. such phrases as **skuldu ist?** *is it lawful?* **fōdeinái, wastjōm**, the dat. of the things compared, dependent upon **máis**. Cp. the similar idiomatical construction in Greek and Latin, where the former has the gen. and the latter the ablative, as μείζων τοῦ ἀδελφοῦ = ἢ ὁ ἀδελφός; **major fratre** = **major quam frater**. See § 428.

26. **þei** = **þatei**, *that*. **þáim**, dat. pl. gov. by **máis**; see note to verse 25.

29. **qiþuh** = **qiþa uh**.

CHAPTER VIII

1. **atgaggandin imma** = καταβάντι αὐτῷ, is in apposition to the second **imma**. Similarly in verse 5.

9. **tawei**, see §§ 149–50.

11. **saggqa** = **sagqa** (§ 17). The guttural nasal is sometimes written **gg** before **q** and **k**.

24. **swaswē þata skip gahuliþ waírþan fram wēgim.** To indicate consequence or result **swaswē** with the inf. is sometimes used, in imitation of the Greek ὥστε with inf.; cp. ὥστε τὸ πλοῖον καλύπτεσθαι. In the pl. **wēgs** fluctuates between the a- and i-declension; cp. **wēgōs** in Mark iv. 37.

29. **ƕa uns jah þus?** lit. *what (is there common) to us and to thee?* The dat. of relationship.

30. **haldana**, pp. with act. meaning like the Gr. βοσκομένη, agreeing with **haírda**.

31. **qiþandans**, masc. agreeing with the natural gender.

32. **haírda** has the verb in the pl. because of its collective meaning. Cp. Mark ii. 13.

CHAPTER XI

2. **bi sipōnjam seináim**, instead of **þaírh sipōnjans seinans** = the Gr. διὰ τῶν μαθητῶν αὐτοῦ.

3. **anþarizuh** = **anþaris** (gen.) + **uh**, see § 175 and note 2 to it.

6. **ƕazuh saei**, see § 276.

9. **praúfētáu**, see note to Matth. vi. 25.

12. **und hita**, see § 267.

13. **praúfēteis.** The nom. sing. has two forms, **praúfētēs** = Gr. *προφήτης*, gen. **praúfētis,** nom. pl. **praúfēteis,** like **gasteis** (§ 196); and **praúfētus** inflected like **sunus** (§ 202). Cp. verse 9.

14. **miþ niman** = **andniman,** *to receive, accept.*

ST. MARK

CHAPTER I

5. **in Iaúrdanē aƕái,** with retention of the Gr. ending in the proper name: *ἐν τῷ Ἰορδάνῃ ποταμῷ.*

7. **swinþōza mis,** see § 428.

19. **jah þans in skipa manwjandans natja** is a lit. rendering of *καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.*

24. **ƕa uns jah þus?** see note to Matth. viii. 29.

27. **miþ sis missō,** see § 431. **ƕō sō láiseinō sō niujō?** *What is this new one of doctrines?* See §§ 200, 427.

32. **ubil habandans,** *having an illness,* a lit. translation of the Gr. *κακῶς ἔχοντας.* See also ch. ii. 17.

CHAPTER II

1. **gafrēhun,** see § 308 note.

2. **ni gamōstēdun,** *they did not find room,* see § 338.

7. **guþ** is properly neuter, and retains its old gender in the plural nom. acc. **guda,** *heathen gods*; in the sing. it is used for the Christian God, and is always masculine, although it retains its nom. voc. acc. form **guþ.** The MSS. have regularly the contracted forms: nom. voc. acc. **gþ,** gen. **gþs,** dat. **gþa.** But when the inflected forms are written in full they always have **gud-.**

13. **all manageins,** cp. note to Matth. viii. 32.

16. **driggkiþ** = **drigkiþ.**

17. **ak þái ubilaba habandans,** a lit. translation of the Gr. *ἀλλ' οἱ κακῶς ἔχοντες.*

21. **ibái afnimái fullōn af þamma, sa niuja þamma faírnjin,** *lest it (the piece of new cloth) take away the fulness (the piece of the old garment lying beneath the new piece) from it, the new* (**sa niuja,** in apposition to the subject) *from the old* (**þamma faírnjin,** in apposition to **af þamma**). Ulfilas took *τὸ πλήρωμα* as the acc., and then translated the Gr. word for word.

22. **giutand,** *they pour, people pour.*

23. **warþ þaírhgaggan imma.** The Gr. has ἐγένετο παραπορεύεσθαι αὐτόν, but after an impersonal predicate the dat. with the inf. is far more common than the acc. with the inf. in Gothic. For an example of the latter construction see Luke iv. 36.

25. **niu,** see note to Matth. vi. 25, and § 349.

26. **guþs,** see note to Mark ii. 7. **uf,** *under, in the days of.* **hláibans faúrlageináis,** lit. *the loaves of laying forth,* i. e. *show-bread.* **þanzuh,** see § 266.

27. **sabbatō,** Gr. σάββατον, is indeclinable. The nom. form **sabbatus** follows the u-declension in the sing., but the i-declension in the plural: cp. verses 24 and 28, and see pp. 361–2. **in sabbatō dagis,** Gr. διὰ τὸ σάββατον, *on account of the Sabbath day.*

CHAPTER III

2. **háilidēdiu = háilidēdi + u,** *whether he would heal.* The particle **u** is always attached enclitically to the first word of its clause, and is used to indicate direct (as in verse 4 **skuld + u**) or indirect interrogation, see § 349.

9. **habáiþ,** pp. neut. of **haban.**

28. **frawaúrhtē,** gen. pl. gov. by **allata þata.**

31. **standandōna, háitandōna,** pres. part. neut. pl., see § 429 (3).

CHAPTER IV.

1. **swaswē ina galeiþandan in skip gasitan in marein,** on the construction see note to Matth. viii. 24.

5. **anþaruþ-þan = anþar + uh-þan.**

8. On ·**l**·, ·**j**·, and ·**r**·, see § 2.

10. **frēhun,** see § 308 note, and § 427.

14. **saijands, saijiþ = saiands, saiiþ.**

19. **bi þata anþar lustjus,** lit. *desires concerning the other thing,* i. e. *concerning other things.*

25. **þishvammēh saei,** see § 276.

27. **keiniþ** (cp. OHG. inf. **kīnan**), properly a strong verb belonging to the first ablaut-series (§ 299). The **n** belongs to the pres. only, just as in **fraíhnan** (§ 308 note). The regular pret. would be ***kái, *kijum**; instead of which we have a new pret. **us-keinōda** (Luke viii. 8), formed after the analogy of

weak verbs of the fourth class (§ 329). **us-kijanata,** the neut. of the old strong participle occurs in Luke viii. 6.

29. **atist,** 3 sing. pres. of **at-wisan.**

33. **háusjōn,** the more usual form is **háusjan.**

37. **wēgōs,** cp. note to Matth. viii. 24.

38. **niu kara þuk þizei fraqistnam?** On the construction of **kara** see § 426.

CHAPTER V

5. **nahtam,** see § 221.

7. **ƕa mis jah þus,** cp. note to Matth. viii. 29. **sunáu = sunu** (§ 202 note).

13. **wēsunuþ-þan = wesun-uh-þan.**

14. **háimōm,** see § 199 note. **qēmun,** *they* (*the people of the villages*) *came.*

18. **wōds,** see § 473 note.

23. **aftumist habáiþ,** *is at the point of death,* a literal translation of the Gr. ἐσχάτως ἔχει. After **habáiþ** supply **bidja þuk.**

26. **jah ni waíhtái bōtida, ak máis waírs habáida,** a literal rendering of καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα; so that **bōtida** and **habáida** are here pp. fem. sing.

41. **qaþuh = qaþ + uh. taleiþa kumei** = Gr. Ταλιθὰ κούμει.

42. **was áuk jērē twalibē,** see § 427.

CHAPTER VI

2. **jah ƕō sō handugeinō sō gibanō imma?** The Gr. has καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ; cp. note to ch. i. 27.

15. **Hērōdēs qaþ þatei þammei ik háubiþ afmaímáit Iōhannē,** lit. *Herod said that to whom I cut the head off, to John.* The Gr. has ὁ Ἡρώδης εἶπεν ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, *Herod said that it is John whom I beheaded.*

21. **jah waúrþans dags gatils,** *and a fitting day being come.* Ulfilas generally used the dat. in such instances corresponding to the Gr. gen. absolute, but he has here used the nom. (§ 436). See also v. 26.

53. **duatsniwun,** see § 5.

CHAPTER VII

4. **anþar ist manag,** lit. *other* (*thing there*) *is many.* The Gr. has the pl. ἄλλα πολλά ἐστιν.

5. **bi þammei anafulhun þái sinistans,** *according to that which the elders have handed down as a tradition.*

6. **iþ haírtō izē faírra habáiþ sik mis,** lit. *but their heart has itself far from me.*

11. **þishvah þatei us mis gabatnis,** *as to whatsoever thou profitest from me.* Ulfilas has closely followed the Gr. ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς which omits the apodosis εὖ ἔχει.

12. **ni . . . . ni waíht** is a double negative like the Gr. οὐκέτι . . . . οὐδέν. Cp. also ch. xv. 4.

31. **miþ tweihnáim markōm,** lit. *amid the two boundaries.*

34. **aíffaþa** = Gr. ἐφφαθά, open, be opened!

36. **máis þamma,** *by that the more, so much the more.*

CHAPTER VIII

12. **jabái gibáidáu kunja þamma táiknē,** lit. *if there should be given of signs to this generation.* Bernhardt following Meyer's suggestion supplies: *so tue mir Gott dies und das.* The Gr. has εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

23. **frah ina ga-u-hva-sēhvi,** *he asked him whether he saw anything.* See § 279.

26, 27. **wēhsa** = **weihsa,** see § 5.

31. **uskiusan skulds ist,** *is liable to be rejected,* on the inf. see § 435. Similarly **usqiman.**

CHAPTER IX

2. **áinans,** see § 249.

18. **usdreibeina** = **usdribeina,** see § 5.

23. **allata mahteig þamma galáubjandin,** *everything* [*is*] *possible to the one who believes.*

50. **supūda,** see § 7.

CHAPTER X

14. **untē þizē ist þiudangardi guþs.** Here **þizē** is a mistranslation of the Gr. τῶν τοιούτων; the correct translation, **þizē swaleikáizē,** occurs in Luke xviii. 16.

21. **áinis þus wan ist,** lit. *there is lacking to thee of one thing.*

25. **azitizō** = **azētizō,** see § 5.

32. **þōei habáidēdun ina gadaban,** *those things which were about to happen to him,* cp. the Gr. τὰ μέλλοντα αὐτῷ συμβαίνειν.

CHAPTER XI

1. **alēwjin** is here used adjectively agreeing with **faírgunja.** The Gr. has ὄρος τῶν ἐλαιῶν, *the Mount of Olives.*

10. **þiuþidō** = Gr. εὐλογημένη. **in namin attins unsaris Daweidis** is meaningless, and does not correspond to either of the Gr. readings :—τοῦ πατρὸς ἡμῶν Δαυείδ, or ἐν ὀνόματι κυρίου τοῦ πατρὸς ἡμῶν Δαυείδ. Possibly **fráujins** has been inadvertently omitted in the Gothic version.

12. **usstandandam im,** the dat. absolute, see § 436.

14. **usbaírands,** *answering,* only occurs here in this meaning. The Gr. has ἀποκριθείς.

18. **gudjanē,** gen. pl. dep. on **aúhumistans.**

23. **þishvazuh ei,** see § 276.

30. **uzuh,** *whether from,* see § 175 note 2.

32. **ūhtēdun** for **ōhtēdun,** see § 7.

CHAPTER XII

2. **akranis,** partitive gen., see § 427.

4. **háubiþ,** accusative of closer definition, see § 426.

5. **sumanzuh = sumans + uh.**

7. **hirjiþ,** *come hither,* an old imperative used as an interjection. The sing. 2 pers. **hiri,** and dual 2 pers. **hirjats** also occur. The **i** in the stem-syllable has not yet been satisfactorily explained. See Feist, ' Etym. Wörterbuch der got. Sprache,' p. 137.

14. **kara þuk manshun,** on the construction see § 426. **skuldu = skuld + u,** see note to Matth. vi. 25.

þáu niu gibáima ? the Gr. has δῶμεν ἢ μὴ δῶμεν ;

20. **brōþrahans,** *brethren,* from an adjective ***brōþrahs** (§ 393) ; cp. such forms as **un-barnahs,** *childless,* beside **barn.**

CHAPTER XIII

28. **uskeinand,** see note to ch. iv. 27.

CHAPTER XIV

70. **jah áuk razda þeina galeika ist,** after **áuk** supply **Galeilaius is jah.** Cp. the Gr. καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιά σου ὁμοιάζει.

CHAPTER XV

9. **wileidu** = **wileiþ** + **u.** **fraleitan** = **fralētan**, see § 5.

34. **aílōē aílōē, lima sibakþanei** = the Gr. text Ἐλωὶ ἐλωὶ λιμὰ σιβαχθανί.

42. **fruma sabbatō**, Gr. προσάββατον, *the day before the Sabbath.*

CHAPTER XVI

9. **frumin sabbatō**, Gr. πρώτῃ σαββάτου, *on the first day of the week*, i. e. *the first day after the Sabbath.* Cp. ch. xv. 42, where **fruma sabbatō** means *the day before the Sabbath.*

ST. LUKE

Before reading the chapters from St. Luke, the beginner should refer to §§ 5, 7, and the notes to §§ 161, 173, 202.

CHAPTER II

2. [**wisandin kindina Syriáis**], a marginal gloss, which has crept into the text of the MS. which has come down to us.

Kyreinaíáu = **Kyrēnaíáu.**

4. **sei**, see § 271 note 3.

5. **anamēljan**, on the construction see § 435. **qeins** = **qēns.**

7. **rūmis**, gen. gov. by **ni**, see § 427.

10. **faheid** = **fahēþ.**

13. **hazjandanē, qiþandanē**, gen. plur. agreeing with the plurality implied in **harjis.**

20. **þizēei**, gen. pl. gov. by **gaháusidēdun.**

21. **usfulnōdēdun** = **usfullnōdēdun** (cp. v. 6). Similarly in v. 22.

27. **bērusjōs**, *parents*, originally the perfect part. act. of **baíran.**

29. **fraleitáis** = **fralētáis.**

33. **sildaleikjandōna**, on the gender see § 429. Similarly in vv. 44, 45, 48.

37. **blōtandē** = **blōtandei.**

41. **birusjōs** = **bērusjōs.**

48. **magáu** = **magu.**

50. **ija**, neut. pl., see note to v. 33.

CHAPTER IV

3. **sunáus** = **sunus**.
5. **diabuláus** = **diabulus**.
6. **þisƕammēh þei**, see § 276.
13. **fráistōbnjō** = **fráistubnjō**.
14. **bisitandē**, *of those that dwell round about.*
17. **praúfētus** = **praúfētáus**.
25. **mēnōþs**, acc. pl.
27. **Haíleisaiu** = **Haíleisaiáu**.
36. **jah warþ afsláuþnan allans**, see note to Mark ii. 23.
40. **áinƕarjammēh**, see § 275 note 2.

CHAPTER XIV

12. **qaþuþ-þan** = **qaþ-uh-þan**.
19. **aúhsnē**, see § 208 note.
23. **usfulnái** = **usfullnái**.
26. **naúhuþ-þan** = **naúh-uh-þan**.
28. **manwiþō habáiu**, *whether he has the necessary means*; where **manwiþō** is the gen. pl. used partitively and dep. upon **habáiu** = **habái + u**.
31. **du wigana**. The codex argenteus has **wigā na**. The Gr. εἰς πόλεμον suggests that **du wigana** means *to war*, in which case it is related to **weihan**, *to fight*.
þankeiþ = **þagkeiþ**.
siáiu for **sijái + u**, *whether he may be*.
32. **eiþáu** = **aíþþáu**. **nist** = **ni + ist**.

CHAPTER XV

1. **wēsunuþ-þan** = **wēsun-uh-þan**. Similarly in v. 25.
8. Instead of **suma** we ought to have had **ƕō**. The translator mistook the indef. pronoun τὶς for the interrogative τίς. **drakmans**, **drakmin** presuppose a nom. form **drakma**.
9. **drakmein**, the Greek case form (δραχμήν) with **ei** for **ē**; but masc. as is shown by **þammei**.
23. **bringandans** = **briggandans**.
24. **jah dugunnun wisan**, supply **waíla**.

ST. JOHN

CHAPTER XII

4. **Seimōnis**, see § 427.
6. **þatuþ-þan** = **þata-uh-þan**, also in vv. 16, 33.
kara, on the construction see § 426.
10. **munáidēdunuþ-þan** = **munáidēdun-uh-þan**. Similarly in v. 20.
25. **fiáiþ** = **fijáiþ**.
26. On **habáiþ** see § 432.
29. **sumáih** = **sumái + uh**.

CHAPTER XV

7. **þatahƕah þei**, see § 276.
9. **friaþwái** = **frijaþwái**, also in vv. 10, 13.

CHAPTER XVII

1. **uzuhhōf** = **uzuh + hōf**.
21. **uggkis** = **ugkis**.

THE SECOND EPISTLE TO TIMOTHY

CHAPTER I

5. **gaþ-þan-traua** = **ga-uh-þan-traua**, where **ga** belongs to **traua**.
7. **friaþwōs** = **frijaþwōs**. Similarly in v. 13.
26. **usskawjáindáu**, miswritten for ***uskáujáindáu** (§ 150).

GLOSSARY

ABBREVIATIONS

sm., *sf.*, *sn.*, = strong masculine, &c. *sv.* = strong verb.
wm., *wf.*, *wn.*, = weak masculine, &c. *wv.* = weak verb.
pret.-pres. = preterite present.

The remaining abbreviations need no explanation.

The Roman numeral after a verb indicates the class to which the verb belongs. The ordinary numerals after a word indicate the paragraph in the Grammar where the word either occurs or some peculiarity of it is explained.

The letter ƕ follows h, and þ follows t.

aba, *wm.* man, husband, 206, 208 note, 353. O.Icel. **afe.**

abraba, *av.* strongly, excessively, very, very much.

abrs, *aj.* strong, violent, great, mighty. O.Icel. **afar.**

af, *prep. c. dat.* of, from, by, away from, out of, 88, 350. OE. **æf, of,** OHG. **aba, ab.**

af-áikan, *sv.* VII, to deny, to deny vehemently, 313, 402.

af-aírzjan, *wv.* I, to deceive, lead astray; see **aírzeis, aírzjan.**

afar, *prep. c. acc.* and *dat.*, *av.* after, according to, 350. OHG. **avar, afar.**

afar-dags, *sm.* the next day, 356.

afar-gaggan, *sv.* VII, to follow, go after, 313 note 1, 403.

afar-láistjan, *wv.* I, to follow after, follow, 403.

afar-sabbatus, *sm.* the day after the Sabbath; **þis dagis afar-sabbatē,** on the first day of the week, 356.

afaruh = **afar** + **uh.**

af-dáubnan, *wv.* IV, to become deaf, 331.

af-dáuþjan, *wv.* I, to kill, put to death; *pass.* to die, 402.

af-dōbnan, *wv.* IV, to be silent.

***af-dōjan**, *wv.* I, to fatigue, 80, 319 note.

af-dráusjan, *wv.* I, to cast down.

af-drugkja, *wm.* drunkard, 355.

af-dumbnan, *wv.* IV, to hold one's peace, be silent *or* still, 331.

af-ētja, *wm.* glutton, 355.

af-gaggan, *sv.* VII, to go away, depart, go to, come, 313 note 1, 402.

af-gudei, *wf.* ungodliness, 355.

af-guþs, *aj.* godless, impious, 355, 391. Cp. OHG. **abgot, abgudi,** idol, false god.

af-hlaþan, *sv.* VI, to lade, load, 310. OE. OHG. **hladan.**

af-ƕapjan, *wv.* I, to chōke, quench.

af-ƕapnan, *wv.* IV, to be choked, be quenched.

af-lageins, *sf.* a laying aside, remission, 355.

af-leitan = **af-lētan,** see § 5.

af-leiþan, *sv.* I, to go away, depart. OE. **līþan,** OHG. **līdan.**

af-lētan, *sv.* VII, to dismiss, leave, forsake, put away, let alone, forgive, absolve, 402.
af-lēts, *sm.* forgiveness, remission, 355.
af-lifnan, *wv.* IV, to remain, be left.
af-linnan, *sv.* III, to depart, 304. OE. **linnan**, OHG. **bi-linnan.**
af-máitan, *sv.* VII, to cut off, 402.
af-marzeins, *sf.* deceitfulness.
***af-mōjan**, *wv.* I, to fatigue, 319 note. OHG. **muoen, muoan.**
af-niman, *sv.* IV, to take away.
af-qiþan, *sv.* V, to renounce, forsake.
af-sateins, *sf.* divorcement.
af-satjan, *wv.* I, to divorce.
af-skiuban, *sv.* II, to push aside, 286 note 2, 302. OE. **scūfan**, OHG. **skioban.**
af-slahan, *sv.* VI, to kill, slay, 402.
af-sláuþnan, *wv.* IV, to be amazed, be beside oneself.
af-sneiþan, *sv.* I, to cut off, kill.
af-standan, *sv.* VI, to stand off, depart.
af-stass, *sf.* a standing off, falling off *or* away, 355.
af-swaírban, *sv.* III, to wipe out, 304. OE. **sweorfan**, OHG. **swerban.**
afta, *av.* behind, backwards, 348.
aftana, *av.* from behind, 348. OE. **æftan.**
aftarō, *av.* from behind, behind, 344.
af-taúrnan, *wv.* IV, to be torn away, 331.
af-tiuhan, *sv.* II, to draw away, push off; to take, draw aside, 402.
aftra, *av.* back, backwards, again, once more; **aftra gabōtjan**, to restore; **aftra gasatjan**, to heal. OE. **æfter**, OHG. **after.**
aftuma, *aj.* the following, *posterus*, next, hindmost, last, 246, 430.
aftumists, *aj.* last, aftermost, 246; **aftumists haban**, to be at the point of death. OE. **æftemest.**
af-waírpan, *sv.* III, to cast away, put away, 428.
af-walwjan, *wv.* I, to roll away. OE. **wielwan.**
af-wandjan, *wv.* I, to turn away.
-aga-, *suffix*, 392.
aggilus, *sm.* angel, messenger; the *pl.* fluctuates between the **i-** and **u-**declension, as *nom. pl.* **aggileis** and **aggiljus**, 17. OE. **engel**, OHG. **engil, angil**, from Gr. ἄγγελος through Lat. **angelus.**
aggwiþa, *sf.* anguish, distress, tribulation, 384.
aggwus, *aj.* narrow, 17, 132, 236. OE. **enge**, OHG. **engi.**
agis (*gen.* **agisis**), *sn.* fright, fear, terror, 168, 182. OE. **ege**, OHG. **egī.**
agláitei, *wf.* lasciviousness, unchastity, 212. OHG. **aga-leizī**, zeal.
agláiti-waúrdei, *wf.* indecent language, 389.
agliþa, *sf.* anguish, distress, 384.
aglō, *wf.* anguish, affliction, tribulation, 211.
agluba, *av.* hardly, with difficulty, 344.
aglus, *aj.* hard, difficult, 236, 428. Cp. OE. **egle**, troublesome.
aha, *wm.* mind, understanding, 208.

-aha-, *suffix*, 393.
ahaks, *sf.*(?) dove, pigeon.
ahana, *sf.* chaff. OE. **egenu**, OHG. **agana**.
ahma, *wm.* spirit, the Holy Ghost, 208, 223.
ahmateins, *sf.* inspiration.
ahs, *sn.* ear of corn, 353. OE. **ēar**, OHG. **ahir**, **ehir**.
ahtáu, *num.* eight, 4, 11, 39, 65, 90, 91, 121, 128, 247. OE. **eahta**, OHG. **ahto**.
ahtáu-dōgs, *aj.* eight days old, 122. Cp. OE. **dōgor**, day.
ahtáutēhund, *num.* eighty, 247.
ahtuda, *num.* eighth, 253.
aƕa, *sf.* river, water, 19, 36, 143, 192. OE. **ēa**, OHG. **aha**.
áigin, *sn.* property, inheritance, goods, 425. OE. **āgen**, OHG. **eigan**.
áigum, we have, 339.
áih, *pret.-pres.* I have, possess, 137, 339. OE. **āg** later **āh**.
áihan, *pret.-pres.* to have, possess, 339, 426. OE. **āgan**, OHG. **eigan**.
áihtrōn, *wv.* II, to beg for, pray, desire, 325.
áihts, *sf.* property, 199, 354. OHG. **ēht**.
aíƕa-tundi, *sf.* thornbush, *lit.* horse tooth, 389. Cp. OE. **eoh**, horse, and Goth. **tunþus**, tooth.
áina-baúr, *sm.* only-born, 389.
áinaha, *w.aj.* only, 393.
áin-falþei, *wf.* simplicity, goodness of disposition, 389.
áin-falþs, *num.* onefold, simple, single, 257, 397. OE. **ānfeald**, OHG. **einfalt**.
áin-ƕarjiz-uh, *indef. pr.* everyone, each, 275 note 2.
-áini-, *suffix*, 388.
***áinlif**, *num.* eleven, 247, 252. OHG. **einlif**.
áins, *num.* one, alone, only; *indef. pr.* one, a certain one; **áins . . . jah áins**, the one . . . and the other, 10, 49, 83, 89, 247, 249, 258, 390. OE. **ān**, OHG. **ein**.
áins-hun, *indef. pr.* with the *neg. particle* **ni**, no one, no, none, 87 (1), 89, 278.
áir, *av.* (*comp.* **áiris**), soon, early, 347. OE. **ǣr**, OHG. **ēr**.
áirinōn, *wv.* II, to be a messenger, 325.
áiris, *av.* earlier, 345.
aírþa, *sf.* earth, land, region, 10, 67, 171, 192. OE. **eorþe**, OHG. **erda**.
aírþa-kunds, *aj.* earthy, born of the earth, 397.
aírþeins, *aj.* earthly, 227, 395.
áirus, *sm.* messenger, 203. O.Icel. **ārr**, OE. **ār**.
aírzeis, *aj.* astray, erring; **aírzeis wisan** or **waírþan**, to go astray, err, be deceived, 231. OE. **eorre**, **ierre**, angry, OHG. **irri**.
aírzjan, *wv.* I, to deceive, lead astray. OHG. **irren**, cp. OE. **iersian**, to be angry.
áistan, *wv.* III, to reverence, 328. Cp. OE. **ār**, OHG. **ēra**, from ***aizō**, honour.
áiþei, *wf.* mother, 6, 212. OHG. **eidī**, MHG. **eide**.
áiþs, *sm.* oath, 10, 171, 180, 353. OE. **āþ**, OHG. **eid**.
aíþþáu, *cj.* or, else; **aíþþáu jah**, truly, 10, 66 note, 256, 351. OE. **eþþa**, OHG. **eddo**.
aíwaggēlista, *wm.* evangelist, Gr. **εὐαγγελιστής** through Lat. **euangelista**.
aíwaggēljan, *wv.* I, to preach the gospel.
aíwaggēljō, *wf.* gospel, Gr. **εὐαγγέλιον**.

áiweins, *aj.* eternal, everlasting, 227, 395.

áiws, *sm.* time, lifetime, age, world, eternity; **ni áiw** (347), never; **in áiwins, du áiwa**, for ever. OE. **ǣ, ǣw**, OHG. **ēwa**.

áiz, *sn.* brass, coin, money, 47. OE. **ār**, OHG. **ēr**.

áiza-smiþa, *wm.* coppersmith, 389.

ak, *cj.* but, however (after negative clauses), 351. OE. **ac**, OHG. **oh**.

akei, *cj.* but, yet, still, nevertheless, 351.

akeit (**akēt**), *?sn.* or **akeits**, *?sm.* vinegar. OE. **eced**, OHG. **ezzih**, from Lat. **acētum**.

akran, *sn.* fruit, 182; **akran baíran**, to bear fruit. OE. **æcern**, acorn.

akrana-láus, *aj.* unfruitful, barren, 34, 397.

akrs, *sm.* field, 4, 21, 25, 36, 88, 91, 129, 159, 162, 175, 180, 354. OE. **æcer**, OHG. **ackar**.

ajukdūþs, *sf.* time, eternity, 382.

ala-brunsts, *sf.* burnt-offering, holocaust. OHG. **brunst**.

alakjō, *av.* together, collectively.

alan, *sv.* VI, to grow, 310. OE. **alan**, Lat. **alere**, to nourish.

ala-þarba, *w.aj.* very needy, very poor.

alds, *sf.* age, life, generation, 173. OE. **ieldu**, OHG. **altī**, **eltī**.

aleina, *sf.* ell, cubit. OE. **eln**, OHG. **elina**.

alēw, *sn.* olive oil.

alēws, *aj.* of olives; **faírguni alēwjō**, Mount of Olives.

alhs, *sf.* temple, 221. OE. **ealh**, OHG. **alah**.

alja, *cj.* than, except, unless, save; *prep. c. dat.* except, 350.

alja-kuns, *aj.* foreign, strange, 398.

alja-leikōs, *av.* otherwise, 345.

aljan, *wv.* I, to bring up, rear, fatten.

aljar, *av.* elsewhere, 348. OE. **ellor**.

aljaþ, *av.* elsewhere, in another direction, 348; **afleiþan aljaþ**, to go away.

aljaþrō, *av.* from elsewhere, from all sides, from every quarter, 348.

aljis, *aj.* other, another, 36, 229. OE. **elles** (*gen.*), else; OE. **ele-lande**, OHG. **eli-lenti**, foreign.

allis, *av.* in general, wholly, at all, 346; **ni allis**, not at all; *cj.* for, because, 351; **nih allis**, for neither, for not; **allis . . . iþ**, indeed . . . but. OE. **ealles**, OHG. **alles**.

alls, *aj.* all, every, much, 227, 390, 427, 430. OE. **eall**, OHG. **al**.

all-waldands, *sm.* the Almighty, 34, 218, 389.

***alþan**, *sv.* VII, see **us-alþan**.

alþeis (comp. **alþiza**), *aj.* old, 175, 231, 243. OE. **eald**, OHG. **ald**, **alt**.

amēn, *av.* verily, truly, from Hebrew through Gr. ἀμήν.

ams, *?sm.* or **amsa**, *?wm.* shoulder.

an, *interrog. particle*, then, 349. Gr. ἄν.

ana, *prep. c. acc.* and *dat.* in, on, upon, at, over, to, into, against, 350; *av.* on, upon. OE. **on**, OHG. **ana**.

ana-áukan, *sv.* VII, to add to, 404.

ana-biudan, *sv.* II, to bid,

command, order, 51, 122, 127, 138, 173, 286 notes 2, 3, 301, 404. OE. bēodan, OHG. biotan.
ana-būsns, *sf.* command, commandment, order, 122, 138, 199, 357.
ana-filh, *sn.* a thing committed, tradition, recommendation, 357.
ana-filhan, *sv.* III, to commit to, entrust, let out, hand down as tradition.
ana-fulhanō, *pp.n.* of ana-filhan, used as a noun, tradition; þata anafulhanō izwar, τὴν παράδοσιν ὑμῶν.
ana-haban, *wv.* III, to take hold of; *in pass.* (Luke iv. 38), to be taken (with fever).
ana-háitan, *sv.* VII, to call on, 404, 428.
ana-hnáiwjan, *wv.* I, to lay, lay down.
ana-hneiwan, *sv.* I, to stoop down, 404.
anaks, *av.* straightway, at once, suddenly.
ana-kumbjan, *wv.* I, to lie *or* sit down, sit at table, recline. Lat. ac-cumbere.
ana-lageins, *sf.* a laying on, 357.
ana-lagjan, *wv.* I, to lay on, 404.
ana-láugniba, *av.* secretly, 344.
ana-láugns, *aj.* hidden, secret, 234.
ana-leikō, *av.* in like manner, 344. MHG. ane-līche.
ana-mahtjan, *wv.* I, to do violence, injure, damage, revile.
ana-mēljan, *wv.* I, to enroll.
ana-minds, *sf.* supposition, 357.
*anan, *sv.* VI, see us-anan.
ana-nanþjan, *wv.* I, to dare, have courage, be bold. OE. nēþan, OHG. nenden.
ana-niujan, *wv.* I, to renew, 319.
ana-praggan, *sv.* VII, to oppress, 313 note 1.
ana-qiman, *sv.* IV, to come near, approach.
ana-qiss, *sf.* blasphemy, 357.
ana-qiujan, *wv.* I, to arouse, make alive.
ana-silan, *wv.* III, to be silent, be quiet, grow still, 328. Lat. silēre.
ana-siuns, *aj.* visible, 234, 357, 391. Cp. OE. an-sīen, face.
ana-stōdeins, *sf.* beginning, 357.
ana-stōdjan, *wv.* I, to begin, 404.
ana-trimpan, *sv.* III, to tread on, 304.
ana-þrafstjan, *wv.* I, to comfort.
ana-waírþs, *aj.* future, 357. OHG. -wert, related to waírþan.
and, *prep. c. acc.* along, throughout, towards, in, on, among, 350. OE. and-, ond-, OHG. ant-.
-and-, *suffix*, 339.
anda-baúhts, *sf.* ransom, 358.
anda-hafts, *sf.* answer, 33, 199, 358.
anda-láus, *aj.* endless, 397.
anda-nahti, *sn.* evening, 358.
anda-neiþs, *aj.* contrary, hostile, 428.
anda-nēms, *aj.* pleasant, acceptable, 33, 234, 358, 391, 394.
anda-staþjis, *sm.* adversary, 185, 358.
anda-þāhts, *aj.* circumspect, 321 note 1, 358.
and-āugi, *sn.* face, 358.
and-áugjō, *av.* openly, 344.
anda-waúrdi, *sn.* answer, 358.

OE. and-wyrde, OHG. ant-wurti.
and-bahti, *sn.* service, ministry, 183, 187.
and-bahtjan, *wv.* I, to serve, minister, 320.
and-bahts, *sm.* servant, 358. OE. ambiht, ambeht, OHG. ambaht.
and-beitan, *sv.* I, to blame, reproach, threaten, charge.
and-bindan, *sv.* III, to loose, unbind, explain, 330, 405.
and-bundnan, *wv.* IV, to become unbound, be loosened, 330, 331.
andeis, *sm.* end, 185. OE. ende, OHG. enti.
and-hafjan, *sv.* VI, to answer, 33, 405, 428.
and-háitan, *sv.* VII, to call to one, profess, confess, acknowledge, give thanks to.
and-háusjan, *wv.* I, to listen to, obey, hear.
and-huleins, *sf.* uncovering, revelation, illumination, 358.
and-huljan, *wv.* I, to disclose, open, uncover, reveal, 405.
andi-láus, *aj.* endless, 397. OE. ende-lēas.
andiz-uh . . . aíþþáu, either . . . or, 351.
and-niman, *sv.* IV, to receive, take, 33, 405.
and-rinnan, *sv.* III, to compete in running, strive, dispute.
and-sakan, *sv.* VI, to dispute, strive against, 405.
and-standan, *sv.* VI, to withstand, 405.
and-staúrran, *wv.* III, to murmur against, 328.
and-waírþi, *sn.* presence, face, person, 358; in andwaírþja, before, in the presence of.
and-waírþs, *aj.* present. OHG. ant-wert.
and-wasjan, *wv.* I, to unclothe, take off clothes.
and-waúrdjan, *wv.* I, to answer. OE. and-wyrdan, OHG. ant-wurten.
annō, *wf.* wages. Cp. Lat. annōna, provisions, supplies.
ansteigs, *aj.* gracious, favourable, 394, 428.
ansts, *sf.* favour, grace, 90, 112, 120, 122, 198. OE. ēst, OHG. anst.
anþar, *aj.* other, second, 158, 175, 253, 254, 258, 430; *plural*, the others, the rest; anþar . . . anþar, the one . . . the other. OE. ōþer, OHG. andar.
apaústaúlus, apaústulus, *sm.* apostle; *pl. nom.* -eis, *gen.* -ē, *acc.* -uns and -ans. Gr. ἀπόστολος.
aqizi, *sf.* axe. OE. æx, OHG. ackus, akis.
arbáidjan, *wv.* I, to work, toil, suffer. OHG. arbeiten.
arbáiþs, *sf* work, toil, labour, 199. OE. earfoþ, OHG. arbeit.
arbi, *sn.* heritage, inheritance, 6, 14, 161, 187. OE. ierfe, OHG. erbi, arbi.
arbi-numja, *wm.* heir, 208, 389. OE. ierfe-numa, OHG. erbi-nomo.
arbja, *wm.* heir, 208; arbja waírþan, to inherit.
arbjō, *wf.* heiress, 211.
-arja-, *suffix*, 380.
arjan, *wv.* I, to plough, 318. OE. erian, OHG. erien.
arka, *sf.* money-box, chest. OE. earc, OHG. arca, from Lat. arca.
arma-haírtei, *wf.* mercy, 389.
arma-haírtiþa, *sf.* pity, mercy, charity, alms.
arma-haírts, *aj.* merciful, 398.

OE. earm-heort, OHG. arm-herz.
armaiō, *wf.* mercy, pity, alms, 10.
arman, *wv.* III, to pity, have pity on, 328. OHG. armēn, to be poor.
arms, *sm.* arm, 197. OE. earm, OHG. arm.
arms, *aj.* poor, 227, 244. OE. earm, OHG. arm.
arniba, *av.* surely, safely.
arōmata, *pl.* sweet spices. Gr. ἀρώματα.
arwjō, *av.* in vain, without a cause. Cp. OHG. arwūn.
asans, *sf.* harvest, summer, 199. OHG. arn.
asilu-qaírnus, *sf.* a mill-stone, *lit.* ass-mill, 389. OE. esol-cweorn.
asilus, *sm.* ass, 203. OE. esol, OHG. esil.
asilus, *sf.* she-ass, 203.
asneis, *sm.* servant, hireling, hired servant, 185. OE. esne, OHG. asni, esni.
-assu-, *suffix*, 381.
asts, *sm.* branch, bough, twig, 126 note 2, 141, 180. OHG. ast.
at, *prep. c. acc.* and *dat.* at, by, to, with, of, 27, 170, 350. OE. æt, OHG. az.
at-aþni, *sn.* year, 359.
at-áugjan, *wv.* I, to show, appear; *pass.* to appear, 406.
at-baíran, *sv.* IV, to bring, take, carry, offer.
at-gaggan, *sv.* VII, to go, go up to, come to, enter, come down, descend, 313 note 1.
at-giban, *sv.* V, to give up, give up to, give away, deliver up, put in prison, 406.
at-haban, *wv.* III, with sik, to come towards.
at-hafjan, *sv.* VI, to take down, 406.
at-háitan, *sv.* VII, to call to one.
atisk, *sn.* corn, cornfield. OHG. ezzisc.
at-ist, is at hand, 342.
-atjan, *suffix*, 424.
at-lagjan, *wv.* I, to lay, lay on, put on clothes, 34, 406.
at-nēƕjan, *wv.* I, *refl.* to draw near, be at hand.
at-saíƕan, *sv.* V, to take heed, observe, look to, 406.
at-satjan, *wv.* I, to present, offer.
at-standan, *sv.* VI, to stand near.
at-steigan, *sv.* I, to descend, come down.
atta, *wm.* father, forefather, 31, 208. OHG. atto, Lat. atta, Gr. ἄττα.
at-tēkan, *sv.* VII, to touch, 406, 428.
at-tiuhan, *sv.* II, to pull towards, bring.
at-þinsan, *sv.* III, to attract, 304. OHG. dinsan.
at-waírpan, *sv.* III, to cast, cast down, 406.
at-walwjan, *wv.* I, to roll to.
at-wisan, *sv.* V, to be at hand.
at-witáins, *sf.* observation, 359.
at-wōpjan, *wv.* I, to call, 406.
aþþan, *cj.* but, however, still, yet, 351.
áudagei, *wf.* blessedness, 212, 383.
áudags, *aj.* blessed, 33, 227, 392. OE. ēadig, OHG. ōtag.
áuftō (aúftō ?), *av.* perhaps, indeed, to be sure, 344.
áuga-daúrō, *wn.* window, 214, 389. OE. ēag-duru, OHG. ouga-tora.
áugjan, *wv.* I, to show, 320. OHG. ougen.
áugō, *wn.* eye, 11, 17, 84, 104,

168, 214. OE. ēage, OHG. **ouga.**
aúhjōdus, *sm.* tumult, 385.
aúhjōn, *wv.* II, to make a noise, cry aloud.
***aúhns,** *sm.* oven. OE. **ofen,** OHG. **ofan.**
aúhsa, *wm.* ox, 11, 32, 122, 125, 174, 206, 208 note. OE. **oxa,** OHG. **ohso.**
aúhuma, *aj.* higher, high, 246.
aúhumists (**aúhmists**), *aj.* highest, chief, 246. OE. **ȳmest.**
áuk, *cj.* for, because, but, also, 351; **áuk raíhtis,** for. OE. **ēac,** OHG. **ouh.**
áukan, *sv.* VII, to add, increase, 10, 50, 104, 129, 162, 312 note, 313. OE. **ēacian,** OHG. **ouhhōn.**
aúrahi, *sf.* or **aúrahjō,** *wf.* tomb, grave.
aúrkeis, *sm.* jug, cup. OE. **orc,** Lat. **urceus.**
áusō, *wn.* ear, 11, 50, 136, 137, 214. OE. **ēare,** OHG. **ōra.**
áuþida, *sf.* wilderness, desert, 384.
áuþs, *aj.* desert, waste, 234. OHG. **ōdi.**
awiliudōn, *wv.* II, to thank, give thanks, 325.
awistr, *sn.* sheepfold, 182. OE. **eowestre.**
awō, *wf.* grandmother. Cp. Lat. **ava.**
azēts, *aj.* easy, 428.
azgō, *wf.* cinder, ash, 167, 175, 211. OE. **asce, æsce,** OHG. **asca.**
azymus, *sm.* unleavened bread, *gen. pl.* **azymē,** Gr. τῶν ἀζύμων.

-ba, *av. suffix,* 344.
badi, *sn.* bed, 15, 161, 187. OE. **bedd,** OHG. **betti.**
bagms, *sm.* tree, 22, 159, 168, 180, 354. OE. **bēam,** OHG. **boum.**
bái (*acc.* **bans,** *dat.* **báim,** *nom. acc. neut.* **ba**), *num.* both, 255. OE. *masc.* **bā.**
baíran, *sv.* IV, to bear, carry, bring forth, 10, 14, 25, 39 note, 67, 69, 71, 75, 87–9, 90 note, 92, 97, 114, 122, 124, 132, 136, 144, 161, 291, 305. OE. OHG. **beran.**
baírgahei, *wf.* hill-country, 393. A deriv. of ***baírgs,** OE. **beorg,** OHG. **berg,** hill, mountain.
baírgan, *sv.* IV, to hide, keep, preserve, protect, 167, 304, 428. OE. **beorgan,** OHG. **bergan.**
baírhtaba, *av.* brightly, clearly, 344.
baírhtei, *wf.* brightness, 212; in **baírhtein,** openly.
baírhtjan, *wv.* I, to reveal. OE. **bierhtan,** to shine.
baírhts, *aj.* bright, manifest, 227, 390. OE. **beorht,** OHG. **berht, beraht.**
báitrei, *wf.* bitterness, 212, 383.
báitrs, *aj.* bitter, 227. OE. **biter, bitter,** OHG. **bittar.**
bajōþs, *num.* both, 255. OHG. **bēde, beide.**
balgs, *sm.* leather bag, wineskin, bottle, 197. OE. **belg,** OHG. **balg.**
bals-agga, see **hals-agga.**
balsan, *sn.* balsam. OHG. **balsamo,** from Gr. βάλσαμον through Lat. **balsamum.**
balþei, *wf.* boldness, 212. OHG. **baldī.**
balwjan, *wv.* I, to torment, plague, 428.
bandi, *sf.* band, bond, 6, 87, 115, 122, 193, 354. OE. **bend,** OHG. **bant.**

bandja, *wm.* prisoner, 208, 354.
bandwa, *sf.* sign, token, 192.
bandwō, *wf.* sign, token.
bandwjan, *wv.* I, to give a sign, signify. O.Icel. **benda**.
bansts (*acc. pl.* **banstins**), *sm.* barn.
barizeins, *aj.* of barley, 395. From ***baris**, OE. **bere**, barley.
barms, *sm.* bosom, lap, 197. OE. **bearm**, OHG. **barm**.
barn, *sn.* child, 14, 25, 122, 158, 161, 182, 354; **barna ussatjan**, to beget children to. OE. **bearn**, OHG. **barn**.
***barnahs**, *aj.* see **un-barnahs**.
barnilō, *wn.* little child, son, 33, 214, 354.
barniski, *sn.* childhood, 354.
barnisks, *aj.* childish, 227, 396. O.Icel. **bernskr**.
batists, *aj.* best, 107, 245. OE. **bet(e)st**, OHG. **bezzisto**.
batiza, *aj.* better, 122, 245. OE. **bet(e)ra**, **bettra**, OHG. **bezziro**.
bauáins, *sf.* dwelling, dwelling-place, abode, 200.
bauan, *wv.* III, to dwell, inhabit, 11, 80, 101, 200, 328 and note 1. OE. OHG. **būan**.
baúhta, *pret.* I bought, 321. OE. **bohte**.
baúr, *sm.* son, child, 122, 175, 196 note 1, 354. OE. **byre**.
***baúrd**, *sn.* board, see **fōtu-baúrd**.
baúrgja, *wm.* citizen, 208, 354.
baúrgs, *f.* city, town, 87, 158, 169, 220, 353. OE. OHG. **burg**.
baúrgs-waddjus, *sf.* town-wall, 389.
***baúrþs**, *sf.* see **ga-baúrþs**.
báuþs, *aj.* deaf, dumb; **báuþs wairþan**, to become insipid.
beidan, *sv.* I, *c. gen.* to await, expect, look for, 49, 173, 299. OE. **bīdan**, OHG. **bītan**.
beist, *sn.* leaven.
beitan, *sv.* I, to bite, 6, 48, 68, 93, 132, 300. OE. **bītan**, OHG. **bīzan**.
bērusjōs, *sm. pl.* parents, 5, 33, 122, 354.
bi, *prep. c. acc.* and *dat.* by, about, concerning, around, against, according to, on account of, for, at, after, near, 350. OE. **bī**, **be-**, OHG. **bī**, **bi-**.
bi-áukan, *sv.* VII, to increase, add to, 407.
bi-áuknan, *wv.* IV, to become larger, 331.
bida, *sf.* request, prayer, 192, 354. OHG. **beta**.
bidjan, *sv.* V, to ask, beg, entreat, pray, 68, 173, 286 note 2, 308 and note. OE. **biddan**, OHG. **bitten**.
bi-faihō, *wf.* covetousness, 360.
bi-gitan, *sv.* V, to find, meet with, 286 note 3, 308, 407, 426. OE. **be-gietan**, OHG. **bi-gezzan**.
bi-háit, *sn.* strife, 360. OHG. **bi-heiz**.
bi-háitja, *wm.* boaster.
bi-hlahjan, *sv.* VI, to deride, laugh to scorn.
bi-láikan, *sv.* VII, to mock.
bi-leiban, *sv.* I, to remain, 161, 300, 407. OE. **be-līfan**, OHG. **bi-līban**.
bi-leiþan, *sv.* I, to leave, leave behind, forsake.
bi-máit, *sn.* circumcision, 360.
bi-máitan, *sv.* VII, to circumcise.
bi-nah, *pret.-pres.* it is permitted, is lawful, 336. OE. **be-neah**, OHG. **gi-nah**, it suffices.
bi-naúhts, *pp.* sufficient, 336.

bindan, *sv.* III, to bind, 6, 8, 15, 60, 65, 72, 91, 93, 95, 122, 124, 127, 132, 161, 172, 303. OE. bindan, OHG. bintan.
bi-ráubōn, *wv.* II, to rob, strip, despoil. OE. be-rēafian, OHG. bi-roubōn.
bi-rinnan, *sv.* III, to run about, 407.
bi-rōdjan, *wv.* I, to murmur.
bi-saíƕan, *sv.* V, to see, look, look round on.
bi-satjan, *wv.* I, to beset, set round anything.
bi-sitan, *sv.* V, to sit about, sit near, 407.
bi-sitands, *m.* neighbour, 218, 360, 379.
bi-skeinan, *sv.* I, to shine round.
bi-speiwan, *sv.* I, to spit upon.
bi-stugq, *sn.* a stumbling, 407.
bi-sunjanē, *av.* round about, near.
bi-swaírban, *sv.* III, to wipe, dry.
bi-swaran, *sv.* VI, to swear, adjure, conjure, 407.
bi-tiuhan, *sv.* II, to go about, visit.
bi-þē, *cj.* whilst, when, after that, as soon as; *av.* after, then, afterward, thereupon, 265 note 1, 266 note 3, 351.
bi-þēh, *av.* after that, then, afterward, 260 note 3.
*biudan, *sv.* II, to offer, bid, order, 15, 40, 52, 70, 72, 95, 138. OE. bēodan, OHG. biotan. See ana-biudan.
biugan, *sv.* II, to bend, 124, 168, 302. OHG. biogan.
bi-ūhti, *sn.* custom.
bi-ūhts, *aj.* accustomed, wont.
biuþs, *sm.* or biuþ, *sn.* table. OE. bēod, OHG. biot.
bi-wáibjan, *wv.* I, to wind about, encompass, clothe. OE. wāfian, OHG. weibōn, to hesitate; OHG. zi-weiben, to divide.
bi-wandjan, *wv.* I, to shun.
bi-windan, *sv.* III, to wrap round, enwrap, swathe. OE. be-windan, OHG. bi-wintan.
bi-wisan, *sv.* V, to make merry.
blandan, *sv.* VII, to mix, 313 note 1. OE. blandan, OHG. blantan.
bláuþjan, *wv.* I, to make void, abolish, abrogate. Cp. OE. blēaþ, OHG. blōdi, timid.
bleiþei, *wf.* mercy, 212, 383.
bleiþs, *aj.* merciful, kind. OE. blīþe, OHG. blīdi, glad.
*blēsan, *sv.* VII, see uf-blēsan.
bliggwan, *sv.* III, to beat, strike, scourge, 17, 151, 304. OHG. bliuwan.
blinda, *wm.* blind man, 223.
blinds, *aj.* blind, 14, 33, 89, 106, 111, 114, 120, 175, 223, 226, 237, 390. OE. blind, OHG. blint.
blōma, *wm.* flower, 45, 208. OE. blōma, OHG. bluomo.
blōtan, *sv.* VII, to worship, reverence, honour, 138, 313 note 4. OE. blōtan, OHG. bluoȥan, to sacrifice.
blōtinassus, *sm.* service, worship, 381.
blōþ, *sn.* blood, 182. OE. blōd, OHG. bluot.
bnauan, *sv.* VII, to rub, 80, 328 note 4. OHG. nūan.
bōka, *sf. sing.* a letter of the alphabet; *pl.* epistle, book, the Scriptures, 42, 192; bōkōs afsateináis, a bill of divorcement. OE. bōc, OHG. buoh.
bōkareis, *sm.* scribe, 185, 354, 380. OE. bōcere, OHG. buoh-hāri.

bōta, *sf.* advantage, 122, 192. OE. bōt, OHG. buoza, remedy, atonement.
bōtjan, *wv.* I, to do good, avail, help, profit. OE. bētan, OHG. buozen.
brāhta, *pret.* I brought, 321. OE. brōhte, OHG. brāhta.
bráidei, *wf.* breadth, 354, 383.
*bráiþs (bráids), *aj.* broad. OE. brād, OHG. breit.
brakja, *sf.* strife, 192.
*brannjan, *wv.* I, see ga-brannjan.
briggan, *wv.* I, to bring, lead, 4, 17, 74, 96, 138, 158, 166, 321 and note 3, 340, 426; wundan briggan, to wound. OE. OHG. bringan.
brikan, *sv.* IV, to break, quarrel, fight, 21, 306. OE. brecan, OHG. brehhan.
brinnan, *sv.* III, to burn, 304. OHG. brinnan.
brinnō, *wf.* fever, 211.
brōþar, *m.* brother, 7, 28, 33, 42, 79, 87, 88, 100, 106, 108, 122, 128, 132, 161, 171, 175, 215, 354. OE. brōþor, OHG. bruoder.
brōþrahans, *m. pl.* brethren, 393.
brōþru-, brōþra-lubō, *wf.* brotherly love, 389.
*bruka, *sf.* see ga-bruka.
brūkjan, *wv.* I, to use, partake of, 321, 427. OE. brūcan, *sv.*, OHG. brūhhan.
brūks, *aj.* useful, 234, 428. OE. brȳce, OHG. brūhhi.
brunjō, *wf.* breastplate, 211. OE. byrne, OHG. brunia.
brunna, *wm.* well, spring, fountain, issue, 208. OE. burn(n)a, brunna, OHG. brunno.
brusts, *f.* breast, 221. OHG. brust.

brūþ-faþs, *sm.* bridegroom, 34, 197, 389.
brūþs, *sf.* bride, daughter-in-law, 8, 28. OE. brȳd, OHG. brūt.
bugjan, *wv.* I, to buy, 17, 138, 283, 321, 340. OE. bycgan.

*daban, *sv.* VI, see ga-daban.
daddjan, *wv.* I, to suckle, give suck, 156.
dags, *sm.* day, 4, 15, 17, 33, 65, 87–9, 106–7, 111, 114, 117, 122, 132, 169, 172, 175, 179, 353; dagis hvammēh or hvizuh, day by day, 347, 427; himma daga, to-day, 267. OE. dæg, OHG. tag.
dáiljan, *wv.* I, to deal out, divide, share, 320, 322, 400. OE. dǣlan, OHG. teilen.
dáils, *sf.* portion, share, 199, 322. OE. dāl, OHG. teil.
daimōnareis, *sm.* one possessed with a devil. From Gr. δαίμων with Goth. ending -areis, 380.
dal, *sn.* dale, valley, ditch; dal uf mēsa, a ditch *or* hole for the wine-vat. OE. dæl, OHG. tal.
dalaþ, *av.* down, 348; und dalaþ, to the bottom; dalaþa, below, 348; dalaþrō, from below, 33, 348.
dáubiþa, *sf.* deafness, hardness, obduracy, 33, 384.
dáufs, *aj.* deaf, dull, hardened. OE. dēaf, OHG. toub.
dáug, *pret.-pres.* it is good for, profits, 334. OE. dēag, OHG. toug.
daúhtar, *f.* daughter, 11, 71, 94, 132, 164, 172, 216, 354. OE. dohtor, OHG. tohter.
daúhts, *sf.* feast.
dáuns, *sf.* smell, odour, savour. Cp. OHG. toum.

dáupeins, *sf.* baptism, washing, 153 and note, 200.
dáupjan, *wv.* I, to baptize, wash oneself, 200, 320. OE. ***dīepan**, OHG. **toufen**.
dáupjands, *m.* baptizer, 218.
daúr, *sn.* door, 25, 158, 182. OE. **dor**, OHG. **tor**.
daúra-wards, *sm.* door-keeper, porter, 389. OE. **weard**, OHG. **-wart**.
daúrō, *wf.* door.
***daúrsan**, *pret.-pres.* to dare, 335. See **ga-daúrsan**.
dáuþeins, *sf.* the peril of death.
dáuþjan, *wv.* I, to put to death. OE. **dīedan**.
***dáuþnan**, *wv.* IV, see **ga-dáuþnan**.
dáuþs, *aj.* dead, 390. OE. **dēad**, OHG. **tōt**.
dáuþus, *sm.* death, 11, 15, 84, 203. OE. **dēaþ**, OHG. **tōd**.
deigan, *sv.* I, to knead, form of earth, 300.
***dēþs**, *sf.* deed, 172, 199. OE. **dǣd**, OHG. **tāt**. See **ga-dēþs**.
diabaúlus, diabulus, *sm.* devil. OE. **dēofol**, OHG. **tiufal**, from Gr. διάβολος through Lat. **diabolus**.
digans, *pp.* made of earth.
dis-dáiljan, *wv.* I, to share, divide, 408.
dis-hniupan, *sv.* II, to break asunder, 302. Cp. OE. **ā-hneōpan**, to pluck.
dis-sitan, *sv.* V, to settle upon, seize upon, 408.
dis-skreitan, *sv.* I, to rend, tear, 300.
dis-skritnan, *wv.* IV, to become torn, be rent apart, 175 note 3, 331.
dis-taheins, *sf.* dispersion, 361.
dis-tahjan, *wv.* I, to waste, destroy, 408.
dis-taíran, *sv.* IV, to tear to pieces, 408.
dis-wilwan, *sv.* III, to plunder, 408.
dis-wiss, *sf.* dissolution, 361.
diupei, *wf.* depth, 212, 383. OE. **dīepe**, OHG. **tiufī**.
diupiþa, *sf.* depth, 384.
diups, *aj.* deep, 23, 86, 105, 129, 160, 172, 227, 390. OE. **dēop**, OHG. **tiof**.
dius (gen. **diuzis**), *sn.* wild beast, 175, 182. OE. **dēor**, OHG. **tior**.
diwan, *sv.* V, to die, 308, 436; **þata diwanō**, that which is mortal, mortality.
dōmjan, *wv.* I, to judge, 320. OE. **dēman**, OHG. **tuomen**.
dōms, *sm.* judgment, knowledge, opinion, 45, 122. OE. **dōm**, OHG. **tuom**.
***draban**, *sv.* VI, see **ga-draban**.
dragan, *sv.* VI, to carry, drag, 15. OE. **dragan**, OHG. **tragan**.
dragk, *sn.* a drink, 354. OHG. **tranc**.
dragkjan, *wv.* I, to give to drink, 320. OE. **drencan**, OHG. **trenken**.
dráibjan, *wv.* I, to drive, trouble, vex, 320. OE. **drǣfan**, OHG. **treiben**.
drakma, *wm.* drachma. From Gr. δραχμή through Lat. **drachma**. See note to Luke xv. 8, 9.
draúhsna, *sf.* crumb, fragment.
draúhtinassus, *sm.* warfare, 381.
draúhtinōn, *wv.* II, to war, 425.
dreiban, *sv.* I, to drive, 300. OE. **drīfan**, OHG. **trīban**.
drigkan, *sv.* III, to drink, 17, 158, 304, 436. OE. **drincan**, OHG. **trinkan**.

driugan, *sv.* II, to serve as a soldier, 302. OE. **drēogan.**
driusan, *sv.* II, to fall, fall down, fall upon, press against, crowd upon, 9, 172. OE. **drēosan.**
driusō, *wf.* slope, 211.
drōbjan, *wv.* I, to cause trouble, stir up, excite to uproar. OE. **drēfan**, OHG. **truoben.**
drōbnan, *wv.* IV, to become anxious, troubled.
drugkanei, *wf.* drunkenness, 212, 354.
drus, *sm.* fall, 175, 196 note 1, 354. OE. **dryre.**
du, *prep. c. dat.* to, towards, against, in, 350; **du maúrgina**, to-morrow, 347; **du þamma ei**, to the end that, because.
du-at-gaggan, *sv.* VII, to go to, come to, 409.
du-at-rinnan, *sv.* III, to run to.
du-at-sniwan, *sv.* V, to hasten towards, 5.
***dugan**, *pret.-pres.* to be good for, profit, 334. OE. **dugan**, OHG. **tugan.**
du-ga-windan, *sv.* III, to entangle.
du-ginnan, *sv.* III, to begin, undertake, 34, 304, 409, 430. OE. **be-ginnan**, OHG. **biginnan.**
du-hvē, *av.* why, wherefore.
dulþs, *sf.* feast, 221 and note. OHG. **tuld.**
***dumbnan**, *wv.* IV, see **afdumbnan.**
dumbs, *aj.* dumb, 161, 227. OE. **dumb**, OHG. **tumb.**
du-rinnan, *sv.* III, to run to, 409.
du-stōdjan, *wv.* I, to begin, 409.
du-þē, duþþē, *cj.* therefore, because, besides, on that account, 351; **duþē ei**, to the end that, because.
-dūþi-, *suffix*, 382.
dwala-waúrdei, *wf.* foolish talking, 389.
dwaliþa, *sf.* foolishness, 384.
dwalmōn, *wv.* II, to be foolish, 325. OE. **dwolma**, OHG. **twalm**, chaos, bewilderment, stupefaction.
dwals, *aj.* foolish, 149, 227. Cp. OE. **ge-dwola**, OHG. **ga-twola**, error.

ei, *cj.* that, so that, 351; *interr. part.* whether; *rel. part.* used as suffix, 270–2; also used alone, for **saei, sōei, þatei**; **du þamma ei**, to the end that, because.
-eiga-, *suffix*, 394.
-eina-, *suffix*, 395.
-eini-, *suffix*, 388.
eisarn, *sn.* iron, 182; **eisarna bi fōtuns gabugana** and **ana fōtum eisarna**, fetters. OE. **īsen, īsern, īren**, OHG. **īsan, īsarn.**
eisarneins, *aj.* iron.
ei-þan, *cj.* therefore, 351.

fadar, *m.* father, 15, 16, 41, 55, 65, 87, 91, 136, 158, 160, 173, 216. OE. **fæder**, OHG. **fater.**
fadrein, *sn.* paternity; *pl.* parents, 173; with *masc.* attribute and *pl. v.* as **þái fadrein is jah qēþun**, and his parents said.
fadreins, *sf.* family, race, lineage, 199.
faginōn, *wv.* II, to rejoice, be glad, 137, 325, 425. OE. **fægnian**, OHG. **faginōn.**
fagrs, *aj.* beautiful, suitable, fit, 227, 390. OE. **fæger**, OHG. **fagar.**
fāhan, *sv.* VII, to seize, catch,

grasp, lay hands on, 4, 59, 142, 313. OE. fōn, OHG. fāhan.
fahēþs, *sf.* joy, gladness, 5, 137, 199.
faian, *wv.* III, to find fault with, 10.
faíhu, *sn.* cattle, property, possessions, money, 7, 8, 10, 18, 88, 92, 116, 128, 164, 205. OE. **feoh,** OHG. **fihu.**
faíhu-frikei, *wf.* covetousness, greed.
faíhu-gaírnei, *wf.* covetousness, 389.
faíhu-gaírns, *aj.* avaricious, 397. OE. **georn,** OHG. **gern,** eager.
faír-áihan, *pret.-pres.* to partake of, 339.
faír-greipan, *sv.* I, to seize, catch hold.
faírguni, *sn.* mountain, 167, 187. Cp. OE. **firgen-gāt,** mountain goat.
faírhʋus, *sm.* world, 203. OE. **feorh,** OHG. **ferah,** life.
faírina, *sf.* accusation, charge, cause. OE. **firen,** OHG. **firina.**
faírinōn, *wv.* II, to accuse. OE. **firenian,** OHG. **firinōn.**
faírneis, *aj.* old, 231.
faírra, *av.* far, far off; followed by *dat.* far from; *prep.* (after verbs of motion) from, 158. OE. **feor,** OHG. **ferro.**
faírraþrō, *av.* from afar, 348.
faír-weitjan, *wv.* I, to gaze around.
faír-weitl, *sn.* spectacle, 362.
falþan, *sv.* VII, to fold, close, 313. OE. **fealdan,** OHG. **faldan.**
-falþs, *aj.* -fold; **áinfalþs,** onefold, simple; **fidurfalþs,** fourfold. OE. **-feald,** OHG. **-falt.**
fana, *wm.* bit of cloth, patch, 208. OE. **fana,** OHG. **fano.**
faran, *sv.* VI, to fare, go, 65, 79, 100, 124, 160, 309. OE. OHG. **faran.**
fastan, *wv.* III, to fast, hold firm, keep, 328. OE. **fæstan,** OHG. **fastēn.**
fastubni, *sn.* fasting, observance, 158 note, 187, 386.
faþa, *sf.* hedge. MHG. **vade.**
-faþs, *sm.* master. Cp. Gr. πόσις from *πότις, husband, Lat. **hos-pes** (gen. **hos-pitis**), he who entertains a stranger, a host.
faúhō, *wf.* fox. OHG. **foha.**
faúr, *prep. c. acc.* for, before, by, to, along, from, concerning, 350; *av.* before.
faúra, *prep. c. dat.* before, for, on account of, from; *av.* before, 90, 348, 350. OHG. **fora.**
faúra-daúri, *sn.* street, *lit.* the space before a door or gate, 364.
faúra-gagga, *wm.* steward, governor, 208, 364.
faúra-gaggan, *sv.* VII, to go before, 441.
faúra-gaggja, *wm.* governor.
faúra-ga-teihan, *sv.* I, to inform beforehand, foretell, 411.
faúra-hāh (**faúr-hāh**), *sn.* curtain, veil, 74, 363, 364.
faúra-maþleis, *sm.* ruler, prince, chief, 185, 364.
faúra-qiþan, *sv.* V, to prophesy, foretell.
faúra-standan, *sv.* VI, to rule, govern, stand near, 411.
faúra-tani, *sn.* sign, wonder, 364.
faúr-baúhts, *sf.* redemption, 363.
faúr-bi-gaggan, *sv.* VII, to go before, precede.

faúr-biudan, *sv.* II, to forbid, command, 410.
faúr-gaggan, *sv.* VII, to pass by, 410.
faúr-hāh, see **faúra-hāh.**
faúrhtei, *wf.* fear, astonishment.
faúrhtjan, *wv.* I, to fear, be afraid, 320, 428. OE. **forhtian**, OHG. **furhten.**
faúrhts, *aj.* fearful, afraid. OE. OHG. **forht.**
faúr-lageins, *sf.* a putting before, exhibiting, 363; **hláibōs faúrlageináis**, shew-bread.
faúr-qiþan, *sv.* V, to make excuse, excuse, 410.
faúr-sniwan, *sv.* V, to hasten before, anticipate, 410.
faúr-stasseis, *sm.* chief, ruler, 363.
faúr-þis, *av.* first, beforehand, formerly, 345.
faúr-þizei, *cj.* before that, 351.
***fáus** (*masc. pl.* **fawái**), *aj.* few, 149, 232. OE. **fēa**, OHG. **fao, fō.**
***feinan**, *wv.* III, see **in-feinan.**
fēra, *sf.* region, district, 77, 97, 192. OHG. **fēra, fiara.**
fidur-dōgs, *aj.* space of four days, 257 note. Cp. OE. **dōgor**, day.
fidur-falþs, *num.* fourfold, 257.
fidur-ragineis, *sm.* tetrarchate, 257 note.
fidwōr, *num.* four, 25, 89 note, 134 note, 149, 158, 173, 247, 252. OE. **fēower**, OHG. **feor, fior.**
fidwōr-taíhun, *num.* fourteen, 247.
fidwōr tigjus, *num.* forty, 247.
figgra-gulþ, *sn.* finger-ring, 389.
figgrs, *sm.* finger, 17, 158, 166, 354. OE. **finger**, OHG. **fingar.**
fijan, *wv.* III, to hate, 152, 328. OE. **fēog(e)an**, OHG. **fīēn.**
fijands (**fiands**), *m.* enemy, 20, 218, 379. OE. **fēond**, OHG. **fīant.**
fijaþwa (**fiaþwa**), *sf.* hatred, 192, 387.
filhan, *sv.* III, to hide, conceal, bury, 18, 122, 137, 164, 304. OE. **fēolan**, OHG. **felhan.**
filigri (**filēgri**), *sn.* den, cave, hiding-place.
***fill**, *sn.* skin, hide. OE. **fell**, OHG. **fel**, see **þrūts-fill.**
filleins, *aj.* leathern, 395. Cp. OE. **fell**, OHG. **fel**, skin.
filu, *neut. aj.*, *also used adverbially*, great, very much, 88, 116, 205 note, 427. OE. **fela, feola, feolu**, OHG. **filu.**
filu-ga-láufs (**filugaláubs**), *aj.* very precious, costly.
filusna, *sf.* multitude.
filu-waúrdei, *wf.* much talking, 389.
filu-waúrdjan, *wv.* I, to talk much, use many words.
fimf, *num.* five, 16, 60, 88, 134 note, 160, 247, 258. OE. **fīf**, OHG. **fimf, finf.**
fimfta-, *num.* fifth, 253.
fimf-taíhun, *num.* fifteen, 247, 252.
fimfta-taíhunda, *num.* fifteenth, 253.
fimf tigjus, *num.* fifty, 247.
finþan, *sv.* III, to find, find out, know, learn, hear, 28, 172, 304. OE. OHG. **findan.**
fiskja, *wm.* fisher, 153 note, 208, 354.
fiskōn, *wv.* II, to fish, 325, 400.
fisks, *sm.* fish, 6, 38, 68, 93, 128, 180, 353. OE. OHG. **fisc.**
fitan, *sv.* V, to travail in birth, 308.

flōdus, *sf.* flood, stream, 45, 79, 136. OE. **flōd**, OHG. **fluot.**
*__flōkan__, *sv.* VII, to lament, bewail, 313 note 4. OHG. **fluachan**, *sv.* **fluohōn**, *wv.* to curse.
fōdeins, *sf.* meat, food.
fōdjan, *wv.* I, to feed, nourish, bring up, 138, 320, 400. OE. **fēdan**, OHG. **fuoten.**
fōn, *n.* fire, 222.
fōtu-baúrd, *sn.* footstool, 389. OE. **fōt-bord.**
fōtus, *sm.* foot, 45, 79, 87, 100, 128, 129, 203, 353. OE. **fōt**, OHG. **fuoz.**
fra-bugjan, *wv.* I, to sell, 428.
fra-dáiljan, *wv.* I, to divide, distribute.
fra-giban, *sv.* V, to give, grant, 412.
fra-gifts, *sf.* a giving away, espousal, 138, 365. Cp. OE. OHG. **gift.**
fra-hinþan, *sv.* III, to capture, imprison, 304; **fra-hunþans**, prisoner.
fraíhnan, *sv.* V, to ask, ask questions, 308 and note, 427. OE. **frignan**, OHG. **ge-fregnan.**
fráisan, *sv.* VII, to tempt, 312 note, 313. OE. **frāsian**, OHG. **freisōn.**
fráistubni, *sf.* temptation, 158 note, 194, 386.
fra-itan, *sv.* V, to eat up, devour, 2 note, 308 note, 412.
fráiw, *sn.* seed, 149, 189 note 2.
fra-kunnan, *pret.-pres.* to despise, 34, 428.
fra-kunþs, *pp.* despised, 34. OE. **fracoþ.**
fra-lētan, *sv.* VII, to liberate, let free, leave, let down, permit, 412.
fra-lēts, *sm.* forgiveness, remission, deliverance.
fra-lēwjan, *wv.* I, to betray.
fra-liusan, *sv.* II, to lose, 86, 105, 122, 302, 412, 428. OE. **for-lēosan**, OHG. **fur-liosan.**
fra-lusnan, *wv.* IV, to perish, go astray, be lost, 331.
fra-lusts, *sf.* loss, perdition, 95, 122, 199, 365. OHG. **for-lust.**
fram, *prep. c. dat.* from, by, since, on account of, 350; **fram himma**, henceforth, 267; **fram himma nu**, henceforth, 347. OE. **from**, OHG. **fram.**
fram-aldrs, *aj.* of great age, 366, 391. Cp. OE. **ealdor**, OHG. **altar**, age, life.
fram-gāhts, *sf.* progress, furtherance, 74, 366.
framis, *av.* further, onward, 345. O.Icel. **fremr.**
fram-wairþis, *av.* henceforward.
fra-niman, *sv.* IV, to receive, take, 412.
fra-qiman, *sv.* IV, to expend, spend, 428.
fra-qisteins, *sf.* waste, 365.
fra-qistjan, *wv.* I, to destroy, 412, 428.
fra-qistnan, *wv.* IV, to perish, be destroyed, 331.
fra-qiþan, *sv.* V, to curse.
fra-slindan, *sv.* III, to swallow up, 304. OHG. **fir-slintan.**
fraþi, *sn.* understanding, 187, 354.
fraþjan, *sv.* VI, to understand, perceive, think, know, 122, 137, 171, 309, 310, 428.
fráuja, *wm.* master, lord, 208. OE. **frēa**, OHG. **frō.**
fráujinōn, to be lord *or* king, rule, 325, 381, 425.
fráujinōnds, *m.* ruler, 218.
fra-waírpan, *sv.* III, to cast away.

fra-waírþan, *sv.* III, to corrupt, 436.
fra-wardjan, *wv.* I, to destroy, spoil, corrupt, disfigure, 137 note, 152, 153, 320, 322, 412. OE. wierdan, OHG. far-werten.
fra-waúrhts, *sf.* evil-doing, sin, 199, 365. OE. **for-wyrht.**
fra-waúrhts, *aj.* sinful; *subs.* sinner. OHG. **fra-woraht.**
fra-waúrkjan, *wv.* I, to sin, 428. OE. **for-wyrcan.**
fra-weit, *sn.* vengeance, revenge, 365. OE. **wīte**, OHG. **wīzzi**, punishment.
fra-weitan, *sv.* I, to avenge. OHG. **far-wīzan.**
fra-weitands, *m.* avenger, 218.
fra-wilwan, *sv.* III, to rob, take forcibly.
fra-wisan, *sv.* V, to spend, exhaust.
frei-hals, *sm.* freedom, 175, 179 note 2, 389. OE. **frēols.**
freis, *aj.* free, 153, 229, 427. OE. **frēo**, OHG. **frī.**
frijaþwa (**friaþwa**), *sf.* love, 387.
frijōn, *wv.* II, to love, 325. OE. **frēog(e)an.**
frijōndi, *sf.* friend, 89, 194.
frijōnds, *m.* friend, 152, 217, 379. OE. **frēond**, OHG. **friunt.**
***friks**, *aj.* greedy. OHG. **freh.**
fri-sahts, *sf.* example.
frōdaba, *av.* wisely.
frōdei, *wf.* understanding, wisdom, 122, 137, 212.
frōþs, *aj.* wise, 227. OE. **frōd**, OHG. **fruot.**
fruma, *aj.* the former, prior, first, 246, 253, 254, 430; **fruma sabbatō**, the day before the Sabbath. OE. **forma.**
fruma-baúr, *sm.* first-born, see § 175.
frumists, *aj.* first, foremost, best, chief (men), 246, 253, 345.
frums, *sm.* beginning.
fugls, *sm.* bird, fowl, 22, 159, 168, 180, 354. OE. **fugol**, OHG. **fogal.**
fula, *wm.* foal. OE. **fola**, OHG. **folo.**
fulgins, *aj.* hidden, 122, 137, 227, 294.
fulhsni, *sn.* the thing hidden, a secret, 354.
fulla-fahjan, *wv.* I, to satisfy, serve.
fulla-tōjis, *aj.* perfect, 229.
fulleiþs, *sf.* or **fulleiþ**, *sn.* fulness.
fulljan, *wv.* I, to fill, fulfil, 427. OE. **fyllan**, OHG. **fullen.**
fullnan, *wv.* IV, to become full, 283, 329, 330, 427.
fullō, *wf.* fulness, 211.
fulls, *aj.* full, 16, 56, 139, 158, 160, 227, 330, 390, 427, 430. OE. **full**, OHG. **fol.**
fūls, *aj.* foul, 45, 82. OE. OHG. **fūl.**
funisks, *aj.* fiery, 396.

ga-, *prefix*, 367, 413.
ga-áiginōn, *wv.* II, to take possession of, get an advantage of, 425. OE. **āgnian**, OHG. **eiginen.**
ga-áistan, *wv.* III, to reverence.
ga-áiwiskōn, *wv.* II, to ill-treat, make ashamed. Cp. OE. **ǣwisc**, disgrace.
ga-arman, *wv.* III, to have pity on, pity.
ga-baíran, *sv.* IV, to bring forth, compare.
ga-baírhteins, *sf.* appearance, manifestation.
ga-baírhtjan, *wv.* I, to declare, reveal, manifest.

ga-batnan, *wv.* IV, to profit, benefit, 331.
ga-bauan, *wv.* III, to dwell.
ga-baúrjaba, *av.* gladly, willingly. Cp. OE. ge-byrian, OHG. gi-burren, to be fitting, proper.
ga-baúrjōþus, *sm.* pleasure, 385.
ga-baúrþi-waúrda, *sn.* *pl.* genealogy, 389.
ga-baúrþs, *sf.* birth, birthplace, native country, generation, 199, 367; mēl gabaúrþáis, birthday. OE. ge-byrd, OHG. gi-burt.
gabei, *wf.* riches, 122, 354.
gabigs (gabeigs), *aj.* rich.
ga-bindan, *sv.* III, to bind, 413.
ga-biugan, *sv.* II, to bend.
ga-bleiþjan, *wv.* I, to pity. Cp. OE. blīþe, OHG. blīde, glad, cheerful.
ga-blindjan, *wv.* I, to blind.
ga-blindnan, *wv.* IV, to become blind, 331.
ga-bōtjan, *wv.* I, to make useful; aftra gabōtjan, to restore.
ga-brannjan, *wv.* I, to burn, 320. OE. bærnan, OHG. brennen.
ga-brikan, *sv.* IV, to break.
ga-bruka, *sf.* fragment, 367. OHG. brocko.
ga-bundi, *sf.* bond, 122.
ga-daban, *sv.* VI, to beseem, happen, befall, 310. Cp. OE. ge-dafen, fitting.
ga-dáiljan, *wv.* I, to divide, 413.
ga-dars, *pret.-pres.* I dare, 335. OE. dear(r), OHG. gi-tar.
ga-dáubjan, *wv.* I, to make deaf, harden.
ga-daúrsan, *pret.-pres.* to dare, 71, 335. OE. *durran, OHG. gi-turran.
ga-dáuþnan, *wv.* IV, to die, perish, 331.
ga-dēþs, *sf.* deed, 43, 75, 97, 122, 132.
ga-dōfs, *aj.* becoming, fit, 367.
ga-dōmjan, *wv.* I, to judge, pronounce judgment, condemn.
ga-draban, *sv.* VI, to hew out, 310.
ga-dragan, *sv.* VI, to heap up, heap together, 310. OE. dragan, OHG. tragan, to draw.
ga-dragkjan, *wv.* I, to give to drink.
ga-draúhts, *sm.* soldier.
ga-driusan, *sv.* II, to fall, be cast.
ga-drōbnan, *wv.* IV, to become troubled, anxious.
ga-fāhan, *sv.* VII, to catch, take, seize, overtake, apprehend as a criminal, 74, 413.
ga-fāhs, *sm.* a catch, haul, 74.
ga-fastan, *wv.* III, to keep, support, hold fast.
ga-faúrds, *sf.* chief council.
ga-fáurs, *aj.* well-behaved, 234.
ga-filh, *sn.* burial, 354, 367.
ga-filhan, *sv.* III, to hide, conceal, bury.
ga-fraíhnan, *sv.* V, to find out, learn by inquiry, ask, seek.
ga-fráujinōn, *wv.* II, to exercise lordship.
ga-fulljan, *wv.* I, to fill, 413.
ga-fullnan, *wv.* IV, to become full, fill.
ga-gaggan, *sv.* VII, to collect, assemble, come to pass; also with sik.
ga-ga-máinjan, *wv.* I, to make common, to defile.
ga-geigan, *wv.* III, to gain, 328.
gaggan, *sv.* VII, to go, 74,

158, 313 note 1, 321 note 2; *pret.* iddja. OE. OHG. gangan.
gaggs, *sm.* road, way. OE. OHG. gang.
ga-grēfts, *sf.* order, decree.
ga-gudaba, *av.* godly.
ga-gudei, *wf.* piety, godliness, 212.
ga-guþs (-guds), *aj.* godly, pious, 367, 391.
ga-haban, *wv.* III, to have, hold, secure, possess, lay hold on.
ga-haftjan sik, *wv.* I, to join oneself to, join, 331.
ga-haftnan, *wv.* IV, to be attached to. Cp. OE. hæft, OHG. haft, bond, fetter.
ga-hāhjō, *av.* in order, connectedly, 74.
ga-háiljan, *wv.* I, to heal.
ga-háilnan, *wv.* IV, to become whole, be healed, 331.
ga-háit, *sn.* promise, 354. OE. ge-hāt, OHG. ga-heiz.
ga-háitan, *sv.* VII, to call together, promise, 413.
ga-háusjan, *wv.* I, to hear.
ga-hnáiwjan, *wv.* I, to lower, abase.
ga-hráineins, *sf.* cleansing.
ga-hráinjan, *wv.* I, to cleanse, make clean, 427.
ga-hugds, *sf.* thought, mind, conscience, 199, 367. OE. ge-hygd, OHG. gi-hugt.
ga-huljan, *wv.* I, to cover, conceal.
ga-ƕatjan, *wv.* I, to sharpen, incite, entice, 138. OE. hwettan, OHG. wezzen.
ga-ƕeitjan, *wv.* I, to whiten. OE. hwītan, OHG. hwīzen.
ga-ƕōtjan, *wv.* I, to threaten, rebuke, strictly charge.
gaíaínna, *wm.* Gehenna, hell. Gr. γέεννα.
ga-iddja, see ga-gaggan.
gáidw, *sn.* want, lack, 189 note 2. OE. gād, gǣd.
gaírda, *sf.* girdle. Cp. OE. gyrdel, OHG. gurtil.
***gaírdan**, *sv.* III, see uf-gaírdan.
gaírnjan, *wv.* I, to be fain *or* willing, desire, wish, long for, 427. OE. giernan.
***gaírns**, *aj.* desirous, eager. OE. georn, OHG. gern.
gáiru, *sn.* goad, sting, 205 note. OE. gār.
***gáisjan**, *wv.* I, see us-gáisjan.
gáiteins, *aj.* belonging to a goat; *neut.* gáitein, young goat, kid. OE. gǣten, OHG. geizīn.
gáits, *sm.* goat. OE. gāt, OHG. geiz.
ga-juk, *sn.* pair, 367.
ga-juka, *wm.* companion, 208.
ga-jukō, *wf.* parable, comparison, 211.
ga-kannjan, *wv.* I, to make known.
ga-kiusan, *sv.* II, to approve, 413.
ga-kunnan, *wv.* III, to recognize, observe, consider, read, 328.
ga-kunþs, *sf.* appearance, persuasion.
ga-kusts, *sf.* test, 199, 354, 367.
ga-lagjan, *wv.* I, to lay, lay down, set, place, make.
ga-láisjan, *wv.* I, to teach.
ga-láista, *wm.* follower; ga-láista wisan, to follow.
ga-láistjan, *wv.* I, to follow.
ga-laþōn, *wv.* II, to invite, call together.
ga-láubeins, *sf.* faith, belief, 200.
ga-láubjan, *wv.* I, to believe,

122, 161, 200, 320, 413. OE. ge-līefan, OHG. gi-louben.
ga-láugnjan, *wv.* I, to be hid, lie hid.
ga-láusjan, *wv.* I, to loose, loosen.
ga-leikan, *wv.* III, to please, take pleasure in, 436.
ga-leikō, *av.* like, in the same manner, 344. OE. ge-līce, OHG. gi-līhho.
ga-leikōn, *wv.* II, to liken, compare, resemble, be like, 325.
ga-leiks, *aj.* like, similar, 227. OE. ge-līc, OHG. gi-līh.
ga-leiþan, *sv.* I, to go, travel, come, 300. OE. līþan, OHG. līdan.
ga-lēwjan, *wv.* I, to give up, betray.
galga, *wm.* cross, gallows, 208. OE. gealga, OHG. galgo.
ga-lisan sik, *sv.* V, to gather together, meet together, assemble, 413.
ga-liug, *sn.* lie; galiug weitwōdjan, to bear false witness.
ga-liugan, *wv.* III, to marry.
ga-liuga-praúfētus, *sm.* false prophet.
ga-liuga-weitwōþs (-wōds), *sm.* false witness.
ga-liuga-xristus, *sm.* false Christ.
ga-liuhtjan, *wv.* I, to bring to light, illumine.
ga-lūkan, *sv.* II, to shut, lock, 82, 102, 280, 302 and note. OE. lūcan, OHG. lūhhan.
ga-luknan, *wv.* IV, to be shut up.
ga-máindūþs, *sf.* community, 382.
ga-máinjan, *wv.* I, to make common, defile.
ga-máins, *aj.* common, unclean, 234. OE. ge-mǣne, OHG. gi-meini.
ga-máiþs (-máids), *aj.* weak, feeble, bruised. OE. ge-mǣdd, OHG. gi-meit, mad.
ga-malwjan, *wv.* I, to bruise.
ga-man, *sn.* fellow-man, companion, partner, 367.
ga-manwjan, *wv.* I, to prepare, make ready.
ga-marzjan, *wv.* I, to offend.
ga-matjan, *wv.* I, to eat.
ga-máudeins, *sf.* remembrance.
ga-máudjan, *wv.* I, to remember, remind.
ga-maúrgjan, *wv.* I, to curtail, cut short.
ga-mēljan, *wv.* I, to write, enroll; þata gamēlidō, writing, scripture.
ga-minþi, *sn.* remembrance.
ga-mōt, *pret.-pres.* I find room, 338. OE. mōt, OHG. muoz, I may.
*ga-mōtan, *pret.-pres.* to find room, to have room, 338.
ga-mōtjan, *wv.* I, to meet, 320. OE. ge-mētan.
ga-munan, *pret.-pres.* to bethink, remember.
ga-munds, *sf.* remembrance, 54, 199, 354, 367. OE. ge-mynd, OHG. gi-munt.
ga-nah, *pret.-pres.* it suffices, 336. Cp. OE. be-neah.
ga-náitjan, *wv.* I, to treat shamefully. OE. nǣtan, OHG. neizen.
ga-nasjan, *wv.* I, to save, 413.
ga-niman, *sv.* IV, to take to oneself, take with one, conceive.
ga-nipnan, *wv.* IV, to mourn, be sorrowful. Cp. OE. genīpan, to grow dark.
ga-nisan, *sv.* V, to be saved, become whole, recover, 137 note, 174, 175 note, 308, 322.

OE. ge-nesan, OHG. gi-nesan.
ga-nists, *sf.* salvation, health, 199, 354. OHG. gi-nist.
ga-niþjis, *sm.* kinsman.
ga-niutan, *sv.* II, to catch with nets, catch.
ga-nōhs, *aj.* enough, sufficient, numerous, 430. OE. ge-nōh, OHG. gi-nuog.
ga-qiman, *sv.* IV, to assemble, come together, 34, 436.
ga-qiss, *sf.* consent, 226 note, 354.
ga-qiss, *aj.* consenting, 226 note.
ga-qiujan, *wv.* I, to give life to, 319.
ga-qiunan, *wv.* IV, to be made alive, 331.
ga-qumþs, *sf.* assembly, synagogue, 87, 122, 199, 354, 367.
ga-raihtei, *wf.* righteousness, 212.
ga-raihteins, *sf.* righteousness.
ga-raihts, *aj.* righteous, just.
ga-ráiþs (-**ráids**), *aj.* due, fixed, appointed. OE. ge-rǣde, OHG. bi-reiti, ready.
ga-raþjan, *sv.* VI, to count, 310. Cp. OHG. redōn, to speak.
ga-razna, *wm.* neighbour.
ga-raznō, *wf.* female neighbour.
garda, *wm.* yard, fold, 208. OHG. garto, garden.
garda-waldands, *m.* ruler *or* master of the house, 389.
gards, *sm.* house, household, court, 173, 197. OE. geard, OHG. gart.
ga-rēdan, *sv.* VII, to reflect upon, 75, 314. OE. rǣdan, OHG. rātan, to advise.
ga-rinnan, *sv.* III, to run, hasten together, come together, 413, 436.
ga-rūni, *sn.* consultation, counsel, 187. OE. ge-rȳne, OHG. gi-rūni, a secret.
ga-runs, *sf.* market-place, street, 199.
ga-sahts, *sf.* reproof.
ga-saíƕan, *sv.* V, to see, behold, perceive.
ga-sakan, *sv.* VI, to rebuke, reprove.
ga-salbōn, *wv.* II, to anoint.
ga-satjan, *wv.* I, to set, lay, place, add, appoint, restore; **gasatjan namō**, to surname.
ga-sigqan, *sv.* III, to sink.
ga-sinþja (-**sinþa**), *wm.* companion, 208. OE. ge-sīþ, OHG. gi-sind.
ga-sitan, *sv.* V, to sit, sit down.
ga-skafts, *sf.* creation, creature, 34, 138, 199, 354, 367. OE. ge-sceaft, OHG. gi-skaft.
ga-skáidnan, *wv.* IV, to become parted, 331.
ga-skapjan, *sv.* VI, to create, make, 310. OE. scieppan, OHG. skephen.
ga-skaþjan, *wv.* I, to injure.
ga-skeirjan, *wv.* I, to make clear, interpret.
ga-skōhi, *sn.* pair of shoes.
ga-skōhs, *aj.* shod.
ga-slawan, *wv.* III, to be still, be silent.
ga-sleiþjan, *wv.* I, to slight, injure; **gasleiþjan sik**, to be injured in, suffer loss of.
ga-smeitan, *sv.* I, to smear, 300. OE. be-smītan, OHG. bi-smīzan.
ga-sōþjan, *wv.* I, to fill, satisfy, 122.
ga-stagqjan, *wv.* I, to dash against.
ga-staldan, *sv.* VII, to possess, 312 note, 313. OE. stealdan.

ga·standan, *sv.* VII, to stand fast, stand still, remain, be restored.
ga·staúrknan, *wv.* IV, to become dry, dry up, pine away. OHG. gi·storchanēn, to become rigid or hard.
ga·stráujan, *wv.* I, to strew, furnish.
gasts, *sm.* guest, 6, 39, 65, 87 note 1, 88 and note, 91, 107, 110, 117, 128, 133, 134, 153, 167, 175, 196. OE. giest, OHG. gast.
ga·supōn, *wv.* II, to season.
ga·swēran, *wv.* III, to glorify, make known.
ga·swi·kunþjan, *wv.* I, to make known, proclaim.
ga·swiltan, *sv.* III, to die.
ga·swōgjan, *wv.* I, to sigh. OE. swēgan, to resound.
ga·taíran, *sv.* IV, to tear to pieces, destroy, break, 122, 306, 413. OE. teran, OHG. zeran.
ga·tamjan, *wv.* I, to tame, 318. OE. temian.
ga·táujan, *wv.* I, to do, make, perform.
ga·taúra, *wm.* tear, rent, 122, 208, 354.
ga·taúrþs, *sf.* destruction, 199.
ga·teihan, *sv.* I, to tell, relate, proclaim, make known, show, 18, 48, 69, 300. OE. tīon, tēon, OHG. zīhan, to accuse.
ga·tēmiba, *av.* fitly, 344. Cp. OHG. ga·zāmo.
ga·tilaba, *av.* conveniently.
ga·tilōn, *wv.* II, to attain, obtain. OE. tilian, OHG. zilōn.
ga·tils, *aj.* fit, convenient. OE. til.
ga·timan, *sv.* IV, to suit, 306. OHG. zeman.
ga·timrjan (·timbrjan), *wv.* I, to build.
ga·timrjō, *wf.* building, 211.
ga·tiuhan, *sv.* II, to draw, lead, bring, take.
ga·trauan, *wv.* III, to trust, entrust, be persuaded.
gatwō, *wf.* street, 211. OHG. gazza.
ga·þahan, *wv.* III, to be silent.
ga·þaírsan, *sv.* III, to wither, 304.
ga·þarban, *wv.* III, to suffer want, abstain from, 427. OE. þearfian, OHG. darbēn.
ga·þaúrsnan, *wv.* IV, to become dry, dry up, wither away, 331.
ga·þiuþjan, *wv.* I, to bless.
ga·þláihan, *sv.* VII, to cherish, console, comfort, take in the arms, caress, 313 note 2. OHG. flēhōn.
ga·þliuhan, *sv.* II, to flee.
ga·þrafsteins, *sf.* comfort.
ga·þrask, *sn.* threshing-floor.
ga·þulan, *wv.* III, to suffer, endure.
gáuja, *wm.* countryman; *used in pl.* land, region.
gáumjan, *wv.* I, to perceive, see, behold, observe, 84, 320, 428. OE. gīeman, OHG. goumen.
gáunōn, *wv.* II, to lament, 325.
gáunōþus, *sm.* mourning, lamentation, 385.
gáuriþa, *sf.* sorrow, 384.
gáurs, *aj.* sad, troubled, mournful, sorrowful, 227.
ga·wadjōn, *wv.* II, to pledge, betroth. OE. weddian, MHG. wetten.
ga·wagjan, *wv.* I, to stir, shake.
ga·waírpan, *sv.* III, to cast, cast down, throw down.
ga·waírþeigs, *aj.* at peace, peaceably disposed.
ga·waírþi, *sn.* peace, 183, 187.

ga-waknan, *wv.* IV, to awake, 331. OE. ge-wæcnan.
ga-waldan, *sv.* VII, to rule, bear rule.
ga-waljan, *wv.* I, to choose, choose out.
ga-wandjan, *wv.* I, to turn round, bring back; *with refl. pr.* to be converted, turn round, return, 413.
ga-wargjan, *wv.* I, to condemn. OE. **wiergan**, OHG. **fur-wergen**, to curse.
ga-wasjan sik, *wv.* I, to clothe.
ga-waúrki, *sn.* deed.
ga-waúrkjan, *wv.* I, to make, prepare, appoint.
ga-waúrstwa, *wm.* fellow-worker, 208, 367.
ga-weihan, *wv.* III, to sanctify.
ga-weisōn, *wv.* II, to visit, 427. OHG. **wīsōn**.
gawi, *sn.* region, district, land, neighbourhood, 187. OHG. **gewi, gouwi**.
ga-widan, *sv.* V, to bind, join together, 308. OHG. **wetan**.
ga-wigan, *sv.* V, to shake down, 133, 308. OE. OHG. **wegan**.
ga-wiljis, *aj.* willing, 229.
ga-wrisqan, *sv.* III, to bear fruit, 304.
gazds, *sm.* sting, 173. OHG. **gart**.
***geisnan**, *wv.* IV, see **us-geisnan**.
giba, *sf.* gift, 4, 87, 89 and note, 90, 111, 114, 119, 120, 175, 191, 192, 354. OE. **giefu**, OHG. **geba**.
giban, *sv.* V, to give, 16, 17, 65, 91, 93, 122, 124, 138, 161, 167, 286 notes 2, 3, 307. OE. **giefan**, OHG. **geban**.
gibands, *m.* giver, 218.
gibla, *wm.* gable, pinnacle. OHG. **gibil**.
***gifts**, *sf.* see **fra-gifts**.
***gildan**, *sv.* III, see **us-gildan**.
gilstr, *sn.* tribute. OHG. **gelstar**.
gilstra-mēleins, *sf.* taxation, taxing.
gilþa, *sf.* sickle.
gistra-dagis, *av.* to-morrow, 34, 347, 427. OE. **giestran-dæge**, OHG. **gesteron**, yesterday.
***gitan**, *sv.* V, see **bi-gitan**.
giutan, *sv.* V, to pour, 302. OE. **gēotan**, OHG. **giozan**.
glaggwō, *av.* accurately, 89, 151, 344. Cp. OE. **glēaw**, OHG. **glau**, wise, skilful.
glaggwuba (**glaggwaba**), *av.* exactly, diligently, 151.
glitmunjan, *wv.* I, to shine, glitter, 316, 320.
gōda-kunds, *aj.* of noble birth, 397.
gōdei, *wf.* goodness, virtue, 383.
gōljan, *wv.* I, to greet, salute, 320.
gōþs (**gōds**), *aj.* good, 17, 167, 173, 226 note, 227, 245, 428. OE. **gōd**, OHG. **guot**.
graba, *sf.* ditch, 192.
graban, *sv.* VI, to dig, 122, 161, 286 note 3, 309. OE. **grafan**, OHG. **graban**.
gras, *sn.* grass, blade of grass, 26, 182. OE. **græs**, OHG. **gras**.
grēdags, *aj.* greedy, hungry, 227, 392. OE. **grǣdig**, OHG. **grātag**.
grēdōn, *wv.* II, to be greedy *or* hungry, 426.
greipan, *sv.* I, to seize, lay hold of, take (prisoner), 300. OE. **grīpan**, OHG. **grīfan**.
grētan, *sv.* VII, to weep, lament, 167, 314. O.Icel. **grāta**.
grēts, *sm.* weeping.

grōba, *sf.* den, hole, cave, 122. OHG. **gruoba.**

***grundus**, *sm.* ground. OE. **grund**, OHG. **grunt.**

grundu-waddjus, *sm.* and *sf.* foundation, 392.

guda-faúrhts, *aj.* devout, god-fearing.

guda-láus, *aj.* godless, 397.

gud-hūs, *sn.* temple, 8, 26, 82, 174, 389. OE. OHG. **hūs**, house.

gudisks, *aj.* divine, 396.

gudja, *wm.* priest, 208, 354, 381, 425.

gudjinassus, *sm.* office of a priest, ministration, 381.

gudjinōn, *wv.* II, to be a priest, 381, 425.

gulþ, *sn.* gold, 353. OE. OHG. **gold.**

gulþeins, *aj.* golden, 227, 395.

guma, *wm.* man, 33, 88, 133, 134, 158, 167, 208. OE. **guma**, OHG. **gomo.**

guma-kunds, *aj.* male, of the male sex, 397.

gumeins, *aj.* manlike, male, 395.

gunds, *sm.* or *sf.* cancer, canker. OE. **gund**, OHG. **gunt**, pus.

***gutnan**, *wv.* IV, see **us-gutnan.**

guþ, *sm.* God, 70; neut. pl. **guda**, heathen gods. See note to Mark ii. 7. OE. **god**, OHG. **got.**

guþ-blōstreis, *sm.* worshipper of God, 138, 389.

haban, *wv.* III, to have, possess, hold, take, esteem, count, consider, keep, observe, be able to do, 14, 76, 90, 112, 161, 164, 283, 326, 327, 432; **ubil** and **ubilaba haban**, to be ill; **wairs haban**, to be worse; **gafāhana haban**, to hold captive; **þōei habáidēdun ina gadaban**, what things should happen unto him; **aftumist haban**, to lie at the point of death; **faírra haban sik**, to be far from; **habáiþ wisan at**, to be held, be ready for. OE. **habban**, OHG. **habēn.**

hafjan, *sv.* VI, to raise, lift, bear up, carry, 128, 134, 137, 164, 310. OE. **hebban**, OHG. **heffen.**

haftjan, *wv.* I, to join, cleave to. OE. **hæftan**, OHG. **heften.**

***hafts**, *sf.*, see **anda-hafts.** Cp. OHG. **haft**, captivity.

hāhan, *sv.* VII, to hang, 74, 96, 142, 313. OE. **hōn**, OHG. **hāhan.**

háidus, *sm.* manner, way. OE. **hād**, OHG. **heit.**

háifstjan, *wv.* I, to strive, fight.

háifsts, *sf.* fight, strife. Cp. OE. **hǣst**, violence.

háihs, *aj.* half-blind, with one eye. Cp. Lat. **caecus**, blind.

háiljan, *wv.* I, to heal, 320, 322, 400, 427. OE. **hǣlan**, OHG. **heilen.**

***háilnan**, *wv.* IV, see **ga-háilnan.**

háils, *aj.* whole, sound, safe, 22, 83, 227, 322, 390. OE. **hāl**, OHG. **heil.**

háimōþli, *sn.* homestead, lands. OHG. **heimōdil.**

háims, *sf.* village, town, country place, 199 note. OE. **hām**, OHG. **heim.**

haírda, *sf.* herd, flock, 192. OE. **heord**, OHG. **herta.**

haírdeis, *sm.* shepherd, 88, 110, 115, 152, 153, 154, 157, 184,

185. OE. **hierde**, OHG. **hirti.**

·**haírtei**, *wf.*, a deriv. of **haírtō.**

haírtō, *wn.* heart, 7, 18, 27, 67, 87, 89, 114, 119, 128, 129, 164, 170, 206, 213. OE. **heorte**, OHG. **herza.**

haírus, *sm.* sword, 203. OE. **heoru.**

·**háit**, *sn.* a naming, commanding; a deriv. of **háitan.**

háitan, *sv.* VII, to call, name, order, command, invite, 10, 27, 33, 83, 103, 138, 282, 286 and note 3, 311, 312, 313, 426. OE. **hātan**, OHG. **heizan.**

háiti, *sf.* order, command, 194.

háiþi, *sf.* field, heath, 194. OE. **hǣþ**, OHG. **heida.**

háiþiwisks, *aj.* wild, 396.

háiþnō, *wf.* a heathen woman. Cp. OE. **hǣþen**, OHG. **heidan**, *aj.* heathen.

hakuls, *sm.* cloak. OE. **hacele**, OHG. **hahhul.**

halbs, *aj.* half, 430. OE. **healf**, OHG. **halp.**

haldan, *sv.* VII, to hold, take care of, tend, feed, 22, 158, 173, 313. OE. **healdan**, OHG. **haltan.**

haldis, *av.* rather, more, 265 note, 345; **niþē haldis**, not the more so, by no means. OHG. **halt.**

halja, *sf.* hell, 192. OE. **hell**, OHG. **hella.**

hals, *sm.* neck, 174. OE. **heals**, OHG. **hals.**

hals-agga (for the probably corrupt **bals-agga** of the manuscript), *wm.* neck, 389.

halts, *aj.* halt, lame, 227. OE. **healt**, OHG. **halz.**

hamfs, *aj.* one-handed, maimed. OHG. **hamf.**

hana, *wm.* cock, 87, 106, 107, 114, 117, 128, 206, 207. OE. **hana**, OHG. **hano.**

handugei, *wf.* cleverness, wisdom, 383.

handugs, *aj.* clever, wise, 227.

handus, *sf.* hand, 172, 200. OE. **hand**, OHG. **hant.**

handu-waúrhts, *aj.* wrought by hand, 397.

hansa, *sf.* multitude, company, band of men. OE. **hōs**, OHG. **hansa.**

harduba, *av.* hardly, severely, grievously.

hardu-haírtei, *wf.* hardness of heart, hard-heartedness, 389.

hardus, *aj.* hard, 107, 235, 243, 390. OE. **heard**, OHG. **hart.**

harjis, *sm.* army, host, 107, 115, 152, 154, 155, 158, 184, 185. OE. **here**, OHG. **heri.**

hatan, *wv.* III, to hate, 328 and note 3. OE. **hatian**, OHG. **hazzēn.**

hatis, *sn.* hatred, wrath. OE. **hete**, OHG. **haz.**

hatizōn, *wv.* II, to be angry, 325.

hatjan, *wv.* I, to hate, 328 note 3. OHG. **hezzen.**

háubiþ, *sn.* head, 11, 84, 173, 181, 182. OE. **hēafod**, OHG. **houbit.**

háuhaba, *av.* highly, 344.

háuheins, *sf.* praise.

háuh-haírtei, *wf.* pride, 212.

háuh-haírts, *aj.* proud-hearted, 398. OE. **hēah-heort.**

háuhis, *av.* higher, 345.

háuhisti, *sn.* the highest, height, highest point, highest heaven.

háuhjan, *wv.* I, to glorify, make high, praise, exalt, magnify. OHG. **hōhen.**

háuhs, *aj.* high, 244. OE. **hēah**, OHG. **hōh.**

háuh-þūhts, *aj.* having high thoughts, proud, 321 note 1.

haúrds, *sf.* door, 199.
haúrn, *sn.* horn, skin, husk, 11, 87 note, 182, 353. OE. OHG. **horn.**
haúrnja, *wm.* horn-blower, 208.
haúrnjan, *wv.* I, to blow a horn, trumpet.
háuseins, *sf.* word, preaching, report (*lit.* = hearing), sense of hearing.
háusjan, *wv.* I, to hear, perceive, listen to, 320. OE. **hīeran**, OHG. **hōren.**
háusjōn, *wv.* II, to hear.
hawi, *sn.* grass, hay, 149, 187. OE. **hīeg**, OHG. **hewi, houwi.**
hazjan, *wv.* I, to praise, 30, 137 note, 154, 175, 318. OE. **herian.**
heitō, *wf.* fever.
heiwa-fráuja, *wm.* master of a house. OE. **hīwa**, member of a family, OHG. **hīwo**, husband.
hēr, *av.* here, hither, 77, 97, 348. OE. OHG. **hēr.**
hēþjō, *wf.* chamber, room, 211.
hidrē, *av.* hither, 5, 117, 348. OE. **hider.**
hilms, *sm.* helmet, 66. OE. OHG. **helm.**
hilpan, *sv.* III, to help, 23, 66, 70, 93, 95, 124, 160, 280, 303, 427. OE. **helpan**, OHG. **helfan.**
himina-kunds, *aj.* heavenly, 397.
himins, *sm.* heaven, 180.
hindana, *prep. c. gen.* behind, on that side of, beyond, 348, 427. OE. **hindan**, OHG. **hintana.**
hindar, *prep. c. acc.* and *dat.* behind, over, beyond, among, 350. OE. **hinder**, OHG. **hintar.**
hindar-leiþan, *sv.* I, to go behind, 414.
hindar-weis, *aj.* deceitful, 368.
hindar-weisei, *wf.* deceitfulness, 368.
hindumists, *aj.* hindmost, outermost, 246.
***hinþan**, *sv.* III, see **fra-hinþan.**
hiri (*old imperative used as an interjection*), come here!; *dual* **hirjats**, come here, ye two!; *pl.* **hirjiþ**, come ye here! 69 note. See note to Mark xii. 7.
***his**, *dem. pr., preserved in the adverbial phrases* **himma daga**, on this day, to-day, 267, 347; **und hina dag**, to this day; **und hita, und hita nu**, till now, hitherto; **fram himma**, from henceforth.
hiufan, *sv.* II, to mourn, weep, complain, 302. OE. **hēofan**, OHG. **hiufan.**
hiuhma, *wm.* crowd, multitude, heap, 208, 429.
hiwi, *sn.* appearance. OE. **hīew, hīw.**
hlahjan, *sv.* VI, to laugh, 310. OE. **hliehhan**, OHG. **hlahhen.**
hláifs, *sm.* loaf, bread, 10, 18, 161, 164, 179, 180. OE. **hlāf**, OHG. **hleib.**
hláins, *sm.* hill.
hláiw, *sn.* grave, tomb, 149. OE. **hlāw**, OHG. **hlēo.**
hláiwasna, *sf.* (*only found in plural*), tomb.
***hlaþan**, *sv.* VI, to load, lade. OE. **hladan**, OHG. **(h)ladan.**
***hláupan**, *sv.* VII, to leap, 84, 313 note 5. OE. **hlēapan**, OHG. **hlouffan.**
hláuts, *sm.* lot. OHG. **hlōz.**
hleiduma, *aj.* left; *as subst. fem.* the left hand *or* side, 246.

hlifan, *sv.* V, to steal, 88, 128, 160, 308.
hliftus, *sm.* thief, 128, 164, 203, 354.
hlijans, *acc. pl.*; *nom.*? hleis, *sm.* or? hlija, *wm.* tent, tabernacle.
hliuma, *wm.* hearing, 208.
hlūtrei, *wf.* purity, 212.
hlūtrs, *aj.* pure, 227. OE. **hlūt(t)or**, OHG. **hlūt(t)ar.**
hnáiwjan, *wv.* I, to abase, lower, 149, 320. Cp. OE. **hnǣgan**, OHG. **hneigen.**
hnáiws, *aj.* low, humble, 149.
hnasqus, *aj.* soft, tender, 236. OE. **hnesce.**
hneiwan, *sv.* I, to bend downwards, decline, bow, 300. OE. OHG. **hnīgan.**
*hniupan, *sv.* II, see dis-hniupan.
hōlōn, *wv.* II, to treat with violence, deceive, injure, 325. OE. **hōlian.**
hōrinassus, *sm.* whoredom, adultery, 381.
hōrinōn, *wv.* II, to commit adultery, 425.
hōrinōndei, *pres. part. fem.* adulteress.
hōrs, *sm.* adulterer. OE. **hōre**, *wf.*
hráineins, *sf.* purification.
hráinjan, *wv.* I, to make clean, cleanse, 320, 400. OHG. **hreinen.**
hráins, *aj.* clean, pure, 88, 164, 233. OHG. **hreini.**
hráiwa-dūbō, *wf.* turtle-dove. OE. **hrāw, hrǣw**, OHG. **hrēo**, corpse, carrion; OE. **dūfe**, OHG. **tūba**, dove.
*hrisjan, *wv.* I, see us-hrisjan.
hrōpjan, *wv.* I, to call, cry out. OE. **hrōpan**, *sv.*, OHG. **hruoffen.**
hrōt, *sn.* roof. O.Icel. **hrōt.**
hrōþeigs, *aj.* victorious, triumphant, 394. OE. **hrēþig.**
hrugga, *sf.* staff. OE. **hrung.**
hrukjan, *wv.* to crow.
huggrjan, *wv.* I, to hunger, 95, 137, 166, 320, 426. OE. **hyngran**, OHG. **hungaren.**
hugjan, *wv.* I, to think, consider, 72. OE. **hycgan**, OHG. **huggen.**
hūhrus, *sm.* hunger, 82, 137, 203.
huljan, *wv.* I, to hide, conceal, cover, disguise, 318. OHG. **hullen.**
hulþs, *aj.* gracious, 227, 428. OE. OHG. **hold.**
-hun, *particle*, 278 note 1.
hund, *sn.* hundred, 53, 134, 136, 139, 143, 164, 172, 247. OE. **hund**, OHG. **hunt.**
hunda-faþs, *sm.* centurion, 389.
hunds, *sm.* dog, hound, 40, 72, 128, 143, 180. OE. **hund**, OHG. **hunt.**
hunsl, *sn.* sacrifice, 159. OE. **hūsl**, Eucharist.
hunsla-staþs, *sm.* altar, 389.
hunsljan, *wv.* I, to sacrifice.
hups, *sm.* hip, loins, 197. OE. **hype**, OHG. **huf.**
*hūs, *sn.*, see gud-hūs.
huzd, *sn.* treasure, 15, 30, 70, 141, 173, 175, 182. OE. **hord**, OHG. **hort.**
huzdjan, *wv.* I, to collect treasures, store up, hoard up.
ƕadrē, *av.* whither, 117, 348.
ƕaírban, *sv.* III, to walk, 165, 304. OE. **hweorfan**, OHG. **hwerban.**
*ƕaírbs, *aj.*, see ƕeila-ƕaírbs, and cp. ƕaírban.
ƕaírnei, *wf.* skull.
ƕáiteis, *sm.* corn, wheat, 185. OE. **hwǣte**, OHG. **hweizi.**
ƕáiwa, *cj.* and *av.* how, in what way, 351. OHG. **hwē.**

ƕan, *av., interrog.* when, whenever; *before ajs.* and *avs.*, how; *before comparatives*, how much; *with other particles*, at any time, 347; **ƕan lagg mēl**, for how long a time; **nibái ƕan**, lest at any time; **ƕan filu**, how much. Cp. OE. **hwonne**, OHG. **hwanne**.

ƕan-hun, *av.* ever, at any time; only used with *neg.*, as **ni ƕan-hun**, never.

***ƕapjan**, *wv.* I, see **af-ƕapjan**.

***ƕapnan**, *wv.* IV, see **af-ƕapnan**.

ƕar, *av.* where, 348. Cp. OE. **hwǣr**, OHG. **hwār**.

ƕarbōn, *wv.* II, to go about, pass by, wander, walk, 325. OE. **hwearfian**, OHG. **hwarbōn**.

ƕarjis, *pr.* who, which (out of many), 274, 275, 427.

ƕarjiz-uh, *indef. pr.* each, every, 255, 275.

ƕas, *interrog. pr.* who, what, 39, 87, 88 and note, 89, 114, 128, 134, 165, 175 note 2, 273, 275; *indef. pr.* anyone, 279, 427. OE. **hwā**.

ƕas-hun, *indef. pr.* with the *neg. particle* **ni**, no one, 278.

***ƕass**, *aj.* sharp. O.Icel. **hvass**, OHG. **(h)was**, cp. **ga-ƕatjan**.

ƕassaba, *av.* sharply, 138, 344.

ƕassei, *wf.* sharpness, severity, 138. Cp. OE. **hwæss**, OHG. **hwas**, sharp.

***ƕatjan**, *wv.* I, see **ga-ƕatjan**.

ƕaþ, *av.* whither, 348.

ƕaþar, *pr.* which of two, whether, 106, 165, 274. OE. **hwæþer**.

ƕaþar-uh, *indef. pr.* each of two, 275.

ƕaþjan, *wv.* I, to foam, 130.

ƕaþrō, *av.* whence, 89, 119, 348.

ƕaz-uh, *indef. pr.* each, every, 89, 109, 114, 175 note 2, 275, 427; **twans ƕanzuh**, two and two, 273 note 2.

ƕaz-uh saei, *indef. pr.* whosoever, 276.

ƕē, *av.* with what, wherewith, how, 273 note 1; **ƕē galeiks?** like unto what? **ƕē galeikōn?** to liken unto what? OE. **hwȳ, hwī**.

ƕeila, *sf.* time, season, hour, 19, 78, 165, 192, 353. OE. **hwīl**, OHG. **hwīla**.

ƕeila-ƕairbs, *aj.* inconstant, transient, enduring only for a while, 397.

***ƕeitjan**, *wv.* I, see **ga-ƕeitjan**.

ƕeits, *aj.* white, 140, 165. OE. **hwīt**, OHG. **hwīʒ**.

ƕē-láuþs, *pr.* what sort of, 274.

ƕi-leiks, *pr.* what sort of, 274.

ƕōpan, *sv.* VII, to boast, 19, 165 and note, 311, 313. OE. **hwōpan**, to threaten.

ƕōtjan, *wv.* I, to threaten, rebuke, charge.

ibái, *interrogative particle*, like Gr. μή, Lat. **num**; **ibái, iba**, *cj.* lest, that ... not, 349, 351. Cp. OHG. **ibu**.

ibna-leiks, *aj.* equal, 398. OE. **efen-līc**, OHG. **eban-līh**.

ibnassus, *sm.* evenness, 203, 381.

ibns, *aj.* even, 14, 22, 159, 161, 227, 390. OE. **efen, efn**, OHG. **eban**.

iddja, *pret.* I went, 2 note 1, 15, 156, 313 note, 321.

idreiga, *sf.* repentance.

idreigōn, *wv.* II, to repent, 325.

id-weit, *sn.* reproach, 369. OE. **ed-wīt**, OHG. **ita-wīz̧**.
id-weitjan, *wv.* I, to reprove, blame, revile, reproach, 428.
iftuma, *aj.* next, the one after, the following, 246.
igqar, *poss. pr.* of you two, 263.
ik, *pers. pr.* I, 6, 21, 88, 129, 162, 260, 261. OE. **ic**, OHG. **ih**.
im, *def. v.* I am, 342.
in, *prep. c. acc.* in, into, towards; *c. gen.* on account of; *c. dat.* in, into, among, by, 350. OE. OHG. **in**.
-in- (**-ein-**), *suffix*, 383.
in-ahei, *wf.* soberness, sobriety, 370.
in-ahs, *aj.* wise, sober, 370.
-inassu-, *suffix*, 381.
in-brannjan, *wv.* I, to put in the fire, burn, 415.
in-drōbnan, *wv.* IV, to become sad.
in-feinan, *wv.* IV, to be moved with compassion, have compassion on, pity, 331.
in-gardja, *w. aj. used as subst.* one of the same household, 370.
inilō, *wf.* excuse, pretence, 370.
in-kilþō, *w. aj.* with child.
in-kunja, *wm.* one of the same country, countryman, 370.
in-máideins, *sf.* change, exchange, 370.
in-máidjan, *wv.* I, to change, exchange, transfigure.
inn, *av.* in, within; **inn atgaggan**, to enter, enter into, go into; **inn gaggan**, to go in, enter.
inna, *av.* within, 348.
inna-kunds, *aj.* of the same household, 371.
innana, *av.* within; *prep. c. gen.* within, inside, 348, 427. OE. **innan**, OHG. **innana**.
innaþrō, *av.* within, 348.
innuma, *aj.* the inner, innermost, inmost, 246.
-inōn, *suffix*, 425.
in-saian, *sv.* VII, to sow in, 415.
in-saíƕan, *sv.* V, to look at, look upon, look round, behold, regard, 415.
in-sáiljan, *wv.* I, to bind with ropes, let down with cords. OE. **sǣlan**.
in-sandjan, *wv.* I, to send, send forth, 415.
in-standan, *sv.* VI, to persist.
in-swinþjan, *wv.* I, to grow strong; **inswinþjan sik**, to be strong.
in-tandjan, *wv.* I, to burn up.
inuh, **inu**, *prep. c. acc.* without, except, 350.
in-wagjan, *wv.* I, to stir up.
in-weitan, *sv.* I, to worship, reverence, salute, 300.
in-widan, *sv.* V, to reject, frustrate, deny, refuse.
in-winds, *aj.* turned aside, perverse, unjust, unrighteous, 370.
in-wisan, *sv.* V, to be present, be near at hand.
is, *pers. pr.* he, 88 note, 114, 120, 175 note 2, 260, 261, 263.
is, *def. v.* thou art, 342.
-iska-, *suffix*, 396.
itan, *sv.* V. to eat, 6, 43, 66, 129, 138, 170, 280, 308 and note. OE. **etan**, OHG. **ez̧z̧an**.
iþ, *cj.* but, however, if, 351.
-iþa, *suffix*, 384.
iudaíwisks, *aj.* Jewish, 396.
iumjō, *wf.* multitude.
iup, *av.* upwards; **iupa**, above, 9, 348; **iupana**, **iupaþrō**, from above, 348.

iz-ei, iz-ē, *rel. pr. masc.* who, which, 5, 175 note 2, 271 note 3.
izwar, *poss. pr.* your, 263.

ja, jái, *av.* yea, yes, verily, 349. OHG. jā.
jabái, *cj.* if, even if, although, 351; jabái . . . aíþþáu, either . . . or.
jah, *cj.* and, also, even, 18, 164, 351; jah . . . jah, both . . . and, 351; ni þatáinei . . . ak jah, not only . . . but also; nih . . . ak jah, not only . . . but also. OHG. ja.
jáinar, *av.* yonder, there, in that place, 348.
jáind, jáindrē, *av.* thither, 348.
jáins, *dem. pr.* that, yon, 268, 430.
jáinþrō, *av.* thence, 348.
jaþ-þē, *cj.* and if, 265 note 1; þaþþē . . . jaþþē, whether . . . or, 351.
ja-u, *interrogative particle*, whether; *in indirect questions*, if so, so then, 349.
jēr, *sn.* year, 5, 20, 152, 182. OE. gēar, OHG. jār.
jiukan, *wv.* III, to contend, 328.
ju, *av.* already, now, 347. OHG. jū, giū.
jugga-láuþs, *sm.* a youth, young man.
juggs, *aj.* young, 20, 72, 82, 95, 102, 136, 137, 152, 227, 243, 390. OE. geong, OHG. jung.
jūhiza, *aj.* younger, 137, 243.
juk, *sn.* yoke, 20, 21, 70, 87, 88 note, 89, 95, 129, 152, 162, 182, 353. OE. geoc, OHG. joh.
junda, *sf.* youth.
jus, *pers. pr.* ye, 260, 261.
ju-þan, *av.* already.

káisar, *sm.* Caesar, emperor, governor. OE. cāsere, OHG. keisar, Lat. Caesar, Gr. Καῖσαρ.
káisara-gild, *sn.* tribute-money.
kalbō, *wf.* calf, 161, 211. OE. cealf, OHG. kalb, *sn.*
kalds, *aj.* cold, 15, 129, 134, 162, 227, 390. OE. ceald, OHG. kalt.
kalkinassus, *sm.* adultery, fornication.
kalkjō, *wf.* harlot.
kann, *pret.-pres.* I know, 22, 158 note, 335. OE. can(n), OHG. kan.
kannjan, *wv.* I, to make known, 158 note. OE. cennan, OHG. kennen.
kara, *sf.* care, anxiety, 192, 426; ni kara þuk, there is no care to thee, thou carest not. OE. cearu, OHG. chara.
karkara, *sf.* prison, 192. Lat. carcer.
karōn, *wv.* II, to care for, be concerned about, 325, 400.
kas, *sn.* vessel, pitcher. OHG. kar.
katils, *sm.* kettle, vessel for water. OE. cietel, OHG. chezzil.
káupatjan, *wv.* I, to buffet, cuff, strike with the palm of the hand, 138, 321, 424.
káupōn, *wv.* II, to traffic, 325. OE. cēapian, OHG. coufōn.
kaúrbān, gift. Gr. κορβᾶν.
kaúriþa, *sf.* weight, burden, 384.
kaúrn, *sn.* corn, 21, 182. OE. corn, OHG. korn.
kaúrnō, *wn.* corn, a grain of corn, 214.
kaúrus, *aj.* heavy, 129, 146, 236.
káusjan, *wv.* I, to prove, test, taste.

keinan, *sv.* I, to bud, grow, spring up; *weak pret.* **keinōda**, see note to Mark iv. 27.
kēlikn, *sn.* tower, upper-room.
kilþei, *wf.* womb, 212.
kindins, *sm.* ruler, governor.
kinnus, *sf.* cheek, 139, 162, 204. OE. **cinn**, OHG. **chinni**.
kiusan, *sv.* II, to choose, test, 51, 84, 104, 105, 129, 137, 175 note, 280, 302. OE. **cēosan**, OHG. **kiosan**.
kniu, *sn.* knee, 9, 21, 105, 129, 134, 149, 150, 162, 189. OE. **cnēo(w)**, OHG. **knio**.
knussjan, *wv.* I, to kneel; **knussjan kniwām**, to kneel.
kriustan, *sv.* II, to gnash with the teeth, grind the teeth, 302.
krusts, *sf.* gnashing.
kukjan, *wv.* I, to kiss, 318, 428.
***kumbjan**, *wv.* I, see **ana-kumbjan**.
kumei, *imper.* arise!, Gr. κοῦμει.
-kunds, *pp.* born, cp. Skr. **jātás**, Lat. (g)**nātus**, born.
kuni, *sn.* race, generation, tribe, 115, 155, 162, 186, 187. OE. **cyn(n)**, OHG. **kunni**.
kunnan, *pret.-pres.* to know, 335, 426. OE. **cunnan**, OHG. **kunnan**.
***kunnan**, *wv.* III, see **ga-kunnan**.
kunþa, *pret.* I knew, 335. OE. **cūþe**, OHG. **konda**.
kunþi, *sn.* knowledge, 187.
***kunþjan**, *wv.* I, to make known. OE. **cȳþan**, OHG. **kunden**, see **ga-swi-kunþjan**.
kunþs, *pp.* of **kunnan**, known, 340, 428; *sm.* acquaintance. OE. **cūþ**, OHG. **kund**.
***kusts**, *sf.* proof, test. OE. **cyst**, OHG. **kust**, choice, see **ga-kusts**.
kustus, *sm.* proof, test, trial, 203. OE. **cyst**, OHG. **kust**, choice.

lagga-mōdei, *wf.* long-suffering, 389.
laggei, *wf.* length, 354, 383.
laggs, *aj.* long, 22, 132, 158, 166, 227. OE. OHG. **lang**.
lagjan, *wv.* I, to lay, lay down, set, place, 20, 158, 168, 318, 400; **kniwa lagjan**, to bend one's knees; **gawaírþi lagjan ana aírþa**, to send peace on earth. OE. **lecgan**, OHG. **leggen**.
láiba, *sf.* remnant, 192, 354. OE. **lāf**, OHG. **leiba**.
***láibjan** (in **bi-láibjan**), *wv.* I, to leave. OE. **lǣfan**.
laígaíōn, legion. Gr. λεγεών.
láikan, *sv.* VII, to leap for joy, 313. OE. **lācan**, to play.
láiks, *sm.* dance, dancing. OE. **lāc**, OHG. **leih**.
láis, *pret.-pres.* I know, 122, 137, 333.
láisareis, *sm.* teacher, master, 122, 153, 185, 380. OHG. **lērāri**.
láiseigs, *aj.* teachable, 394.
láiseins, *sf.* doctrine, teaching, 153 note, 200, 388.
láisjan, *wv.* I, to teach, 22, 137 note, 175 note, 320, 426. OE. **lǣran**, OHG. **lēren**.
láistjan, *wv.* I, to follow, follow after, 320. OE. **lǣstan**, OHG. **leisten**.
láists, *sm.* foot-print, track, step, 197. OE. **lāst**, OHG. **leist**.
lamb, *sn.* lamb, sheep, 14, 161. OE. OHG. **lamb**.
land, *sn.* land, country; **landis**,

over the land, far away, 427. OE. **land**, OHG. **lant**.
lasiws, *aj.* weak, feeble, 232.
lats, *aj.* slothful, lazy, 125, 227. OE. **læt**, OHG. **laʒ**.
laþōn, *wv.* II, to invite, call, 200, 325. OE. **laþian**, OHG. **ladōn**.
laþōns, *sf.* invitation, redemption, consolation, 200, 388.
***lauan**, *sv.* VII, to revile, 313 note 4.
***láubjan**, *wv.* I, see **ga-láubjan**.
láufs, *sm.* leaf, foliage, 180. OE. **lēaf**, OHG. **loub**.
láugnjan, *wv.* I, to deny, lie, 159. OE. **līegn(i)an**, OHG. **lougnen**.
***láugns**, *aj.* see **ana-láugns**.
laúhatjan, *wv.* I, to lighten, 424. OHG. **lohazzen**.
láun, *sn.* pay, reward, 22, 182. OE. **lēan**, OHG. **lōn**.
láuna-wargs, *sm.* an unthankful person, 389. OE. **wearg**, OHG. **warch**, criminal.
láus, *aj.* empty, 175, 226 note, 427. OE. **lēas**, OHG. **lōs**.
láusa-waúrdei, *wf.* empty words, babbling, 389.
láusa-waúrds, *aj.* speaking loose words, talking vainly, 398.
láus-handus, *aj.* empty-handed, 34, 236, 389, 398.
láusjan, *wv.* I, to loose, deliver, free. OE. **līesan**, OHG. **lōsen**.
láus-qiþrs, *aj.* fasting, with empty stomach.
***láuþs**, *aj.* being grown up, see **hvē-**, **jugga-**, **swa-láuþs**.
***leiban**, *sv.* I, see **bi-leiban**.
leihvan, *sv.* I, to lend, 48, 69, 88, 92, 128, 143, 247, 298, 428. OE. **līon**, **lēon**, OHG. **līhan**.
leik, *sn.* body, flesh, corpse, 182. OE. **līc**, OHG. **līh**.
leikáins, *sf.* liking, good pleasure.
leikan, *wv.* III, to please, 328. OE. **līcian**, OHG. **līhhēn**.
***leikjan**, *wv.* I, see **silda-leikjan**.
***leikōn**, *wv.* II, see **ga-leikōn**.
-leiks, *suffix*, like, similar, equal. OE. **-līc**, OHG. **-līh**, see **ga-**, **hvi-**, **ibna-**, **missa-**, **sama-**, **silda-**, **swa-leiks**.
lein, *sn.* linen. OE. OHG. **līn**.
leitils, *aj.* little, small, 227, 245. O.Icel. **lītell**.
***leiþan**, *sv.* I, to go, 137 note, 205 note. OE. **līþan**, OHG. **līdan**, see **af-leiþan**.
leiþu, *sn.* strong drink, 205 note. OE. **līþ**, OHG. **līd**.
lēkeis, *sm.* physician, 185. OE. **læce**, OHG. **lāchi**.
lēkinassus, *sm.* healing, 354, 381.
lēkinōn, *wv.* II, to heal, 425. OE. **lācnian**, **læcnian**, OHG. **lāchinōn**.
lētan, *sv.* VII, to let, leave, permit, suffer, 10, 33, 124, 125, 314. OE. **lǣtan**, OHG. **lāzan**.
lēw, *sn.* occasion, opportunity, 149, 189 note 2.
lēwjan, *wv.* I, to betray, 149, 152. OE. **lǣwan**, OHG. **gi-lāwen**.
libáins, *sf.* life, 200, 388.
liban, *wv.* III, to live, 161, 200, 328. OE. **libban**, OHG. **lebēn**.
ligan, *sv.* V, to lie, lie down, 308 and note. OE. **licgan**, OHG. **liggen**.
ligrs, *sm.* bed, couch, 159, 180. OE. **leger**, OHG. **legar**.
***linnan**, *sv.* III, see **af-linnan**.

lisan, *sv.* V, to gather, 138, 174, 292, 308. OE. OHG. **lesan.**
listeigs, *aj.* crafty, cunning, wily, 394. OHG. **listīg.**
lists, *sf.* craftiness, 122, 199. OE. OHG. **list**, skill.
liþus, *sm.* limb, 203. OE. **liþ**, OHG. **lid.**
liudan, *sv.* II, to grow, spring up, 302. OE. **lēodan.**
liufs, *aj.* dear, beloved, 86, 122, 133, 226 note, 227, 428. OE. **lēof**, OHG. **liob.**
***liug**, *sn.*, see **ga-liug.**
liugan, *wv.* III, to marry, 328.
liugan, *sv.* II, to lie, 302. OE. **lēogan**, OHG. **liogan.**
liuhadeins, *aj.* bright, shining, full of light.
liuhaþ, *sn.* light, 86, 105, 182. OE. **lēoht**, OHG. **lioht.**
liuhtjan, *wv.* I, to give light, 63, 85, 105, 320. OE. **līehtan**, OHG. **liuhten.**
***liusan**, *sv.* II, see **fra-liusan.**
liuta, *wm.* hypocrite, 208, 223.
liutei, *wf.* deceit, hypocrisy, 212, 383.
liuts, *aj.* hypocritical, 223.
liuþareis, *sm.* singer, 380.
liuþōn, *wv.* II, to sing. OE. **lēoþian**; cp. OE. **lēoþ**, OHG. **liod**, song.
lōfa, *wm.* palm of the hand.
***lubō**, *wf.* love, 122; *in comp.* **brōþru-lubō**, brotherly love.
ludja, *sf.* face, 192.
luftus, *sm.* air, 203. OE. **lyft**, OHG. **luft.**
***lūkan**, *sv.* II, to shut, close, 125. See **ga-lūkan.** OE. **lūcan**, OHG. **lūhhan.**
lukarn, *sn.* light, candle. Lat. **lucerna.**
lukarna-staþa, *wm.* candlestick, 208, 389.
***luknan**, *wv.* IV, see **ga-**, **us-luknan.**
lun, *sn.* ransom.
lustōn, *wv.* II, to desire, 325, 427. OE. **lystan** from ***lustjan**, OHG. **lustōn.**
***lusts**, *sf.*, see **fra-lusts.**
lustus, *sm.* desire, lust, 203. OE. OHG. **lust.**

***magan**, *pret.-pres.* to be able, 17, 138, 169, 337. OE. OHG. **magan.**
magaþei, *wf.* virginity, maidenhood.
magaþs, *sf.* maid, 199. OE. **mæg(e)þ**, OHG. **magad.**
magula, *wm.* little boy, 208, 354.
magus, *sm.* boy, servant, 137, 203. OE. **magu.**
mahta, *pret.* I might, 337. OE. **meahte**, OHG. **mahta.**
mahteigs, *aj.* mighty, able, possible, 227, 394. OHG. **mahtīg.**
mahts, *sf.* might, power, strength, virtue, miracle, 27, 138, 199, 354. OE. **meaht**, **miht**, OHG. **maht.**
mahts, *aj.* possible, 227.
máidjan, *wv.* I, to falsify, 320. O.Icel. **meiþa**, to injure.
maíhstus, *sm.* dunghill, 69. Cp. OE. **meox**, OHG. **mist.**
maímbrana, *wm.* parchment, manuscript. Gr. μεμβράνα.
máis, *av.* more, rather, 345; **máis þáu**, more than, rather than; **filu máis**, much more; **und filu máis**, much more, so much the more; **ƕan filu . . . máis þamma**, the more . . . so much the more. OE. **mā**, OHG. **mēr.**
máist, *av.* at most, 256, 345. OHG. **meist.**
máists, *aj.* greatest, chief, 245. OE. **mǣsta**, OHG. **meisto.**

máitan, *sv.* VII, to cut, hew, 313. OHG. meizan.
máiþms, *sm.* gift, 22, 159, 180, 354. OE. māþm, māþum.
máiza, *aj.* greater, 30, 175, 245. OE. māra, OHG. mēro.
malan, *sv.* VI, to grind, 310. OHG. malan.
malma, *wm.* sand, 208. OE. mealm.
malō, *wf.* moth.
*malwjan, *wv.* I, see ga-malwjan.
mammōna, *wm.* mammon, riches. Gr. μαμωνᾶς.
man, *pret.-pres.* I think, 122, 336. OE. man.
managdūþs, *sf.* abundance, 89 note, 354, 382.
managei, *wf.* multitude, crowd, 6, 87, 110, 210, 354, 429. OE. menigo, OHG. menigī.
manag-falþs, *num.* manyfold, 257, 389. OE. manig-feald, OHG. manag-falt.
manags, *aj.* much, great, many, 106, 169, 227, 243, 244. OE. manig, OHG. manag.
mana-sēþs, *sf.* mankind, world, multitude, 75, 122, 199, 389. OE. sǣd, OHG. sāt, seed.
man-leika, *wm.* image, picture, 389. OE. man-līca, OHG. mana-līhho.
manna, *wm.* man, 31, 114, 158, 206, 209. OE. mann, OHG. man.
manna-hun, *indef. pr.* with the *neg. particle* ni, no one, 278.
manniskōdus, *sm.* humanity, 354, 385.
mannisks, *aj.* human, of man, 33, 396. OE. OHG. mennisc.
manwiþa, *sf.* preparation; *pl.* necessary means, 384.
manwjan, *wv.* I, to prepare.
manwuba, *av.* in readiness, 344.
manwus, *aj.* ready, 236.
marei, *wf.* sea, 212. OE. mere, OHG. meri.
mari-sáiws, *sm.* sea, 389. mari-, OE. mere, OHG. meri; sáiws, OE. sǣ, OHG. sēo.
marka, *sf.* boundary, border, coast. OE. mearc, OHG. marca.
marzjan, *wv.* I, to offend, hinder, cause to stumble. OE. mierran, OHG. merren.
mati-balgs, *sm.* meat-bag, wallet, scrip, 389.
matjan, *wv.* I, to eat, feed, 318.
mats, *sm.* meat, food, 197. OE. mete, OHG. maz.
maþa, *wm.* worm. OE. maþa, OHG. mado.
maþl, *sn.* market, market-place. OE. mæþel, meeting.
maþljan, *wv.* I, to speak. OE. mæþlan, maþelian.
maúrgins, *sm.* morning, 180. OE. morgen, OHG. morgan.
*maúrgjan, *wv.* I, see ga-maúrgjan.
maúrnan, *wv.* III, to mourn, be anxious, take care for, 328. OE. murnan, OHG. mornēn.
maúrþr, *sn.* murder, 182. OE. morþor.
maúrþrjan, *wv.* I, to murder, 320.
mawi (*gen.* máujōs), *sf.* maiden, damsel, 104, 137, 149, 150, 194.
mawilō, *wf.* young maiden, 211, 354. OE. meowle.
meins, *poss. pr.* my, 263, 264, 430. OE. OHG. mīn.
mēl, *sn.* time, hour, season; *pl.* writings, Scriptures, 22, 158; mēl gabaúrþáis, birth-day. OE. mǣl, OHG. māl.

mēla, *wm.* bushel, measure.
mēljan, *wv.* I, to write, 320. OE. mǣlan, OHG. mālēn, mālōn, to mark.
mēna, *wm.* moon, 22, 43, 87, 158, 208. OE. mōna, OHG. māno.
mēnōþs, *m.* month, 89, 219. OE. mōnaþ, OHG. mānōd.
mēriþa, *sf.* rumour, report, fame, 384. OE. mǣrþ(o), OHG. mārida.
mērjan, *wv.* to preach, proclaim, 320. OE. mǣran, OHG. māren.
mērjands, *m.* proclaimer, 218.
*mērs, *aj.* known, famous. OE. mǣre, OHG. māri.
mēs, *sn.* table, dish, 77. OE. mēse, OHG. mias, meas.
*mēt, *sn.* measure, see us-mēt.
midja-sweipáins, *sf.* the flood, deluge, 389.
midjis, *aj.* middle, 60, 153 note, 173, 228, 430. OE. midd, OHG. mitti.
midjun-gards, *sm.* earth, world. OE. middan-geard, OHG. mitti-gart, mittin-gart.
*miduma, *sf.* midst; in midumái, in the midst.
midumōnds, *m.* mediator, 218. Cp. OE. medemian, OHG. metemēn, to fix, measure.
mikilaba, *av.* greatly, 344.
mikil-dūþs, *sf.* greatness, 199, 382.
mikilei, *wf.* greatness, 212, 383. OHG. mihhilī.
mikiljan, *wv.* I, to make much of, praise, exalt, magnify, glorify, 153, 320, 400.
mikilnan, *wv.* IV, to be magnified, 331.
mikils, *aj.* great, 227, 245, 390. OE. micel, OHG. mihhil.
mikil-þūhts, *aj.* high-minded, proud, 397.
mildiþa, *sf.* mildness, kindness, 354, 384. OHG. miltida.
*milds, *aj.* see un-milds.
milhma, *wm.* cloud.
miliþ, *sn.* honey. Cp. Gr. μέλι, *gen.* μέλιτος.
miluks, *f.* milk, 221. OE. meol(u)c, OHG. miluh.
mims (mimz), *sn.* flesh, meat, 175 note 1.
minnists, *aj.* least, smallest, 245. OHG. minnist.
minniza, *aj.* smaller, less, 139, 158 note, 245. OHG. minniro.
mins, *av.* less, 158 note, 345. OE. OHG. min.
missa-dēþs, *sf.* misdeed, sin, 199, 372. OE. mis-dǣd, OHG. missi-tāt.
missa-leiks, *aj.* different, various, 372, 391. OE. mis-līc, OHG. missi-līh.
missa-qiss, *sf.* discord, dissension, 372.
missō, *av.* reciprocally, the one the other, one to another; always with *pers. pr.* 344, 431.
mitan, *sv.* V, to measure, 122, 170, 307. OE. metan, OHG. mezzan.
mitaþs, *sf.* measure, bushel, 221.
mitōn, *wv.* II, to consider, think, ponder, 200, 325, 428.
mitōns, *sf.* thought, considering, reasoning, 200.
miþ, *prep. c. dat.* with, among, together with, through, by, near, 28, 350; miþ tweihnáim markōm, amid the two boundaries, in the midst of the region; miþ ushramjan, to crucify with; *av.* with. OE. mid, OHG. mit.

miþ-gardi-waddjus, *sf.* partition wall, 373.
miþ-ga-sinþa, *wm.* travelling companion, 373.
miþ-sōkjan, *wv.* I, *c. dat.* to dispute.
miþ-þan-ei, *cj.* while, during, when, 5, 351.
miþ-wissei, *wf.* conscience, 373.
mizdō, *wf.* reward, 22, 141, 175, 211. OE. meord.
mōdags, *aj.* angry, wrathful, 227, 392, 428. OE. mōdig, OHG. muotig, proud, brave.
mōta, *sf.* custom, customhouse, 192. Cp. OHG. mūta, Low Lat. mūta.
*mōtan, *pret.-pres.* to find room, 338.
mōtareis, *sm.* toll-taker, publican, 185, 354, 380.
mōta-staþs, *sm.* toll-place, receipt of custom, 389.
*mōtjan, *wv.* I, see ga-mōtjan.
mōþs (mōds), *sm.* anger, wrath. OE. mōd, OHG. muot, courage.
mulda, *sf.* dust, 192. OE. molde, OHG. molta.
munan, *wv.* III, to consider, think, intend, 328. Cp. OE. mynnan, mynian, to intend.
munan, *pret.-pres.* to think, 336. OE. munan.
*munds, *sf.* 340, see ga-munds.
muns, *sm.* thought, intention, 122, 197.
munþs, *sm.* month. OE. mūþ, OHG. mund.

nadrs, *sm.* adder, viper. Cp. OE. nǣd(d)re, OHG. nātara.
nahta-mats, *sm.* supper, evening meal, 389.
nahts, *f.* night, 18, 22, 128, 158, 164, 221, 346, 353, 427. OE. neaht, niht, OHG. naht.
náiteins, *sf.* blasphemy.
*náitjan, *wv.* I, see ga-náitjan.
namnjan, *wv.* I, to name, 158 note, 320, 322, 400. OE. nemnan, OHG. nemnen.
namō, *wn.* name, 4, 22, 158 note, 214 note, 322. OE. nama, OHG. namo.
*nanþjan, *wv.* I, see ana-nanþjan.
naqaþs, *aj.* naked, 146, 163. OE. nacod, OHG. nachot.
nardus, *sm.* nard. Lat. nardus from Gr. νάρδος, cp. OHG. narda, nartha.
naseins, *sf.* salvation, 153 note, 200.
nasjan, *wv.* I, to save, 87, 88, 89 note, 109, 114, 118, 137 note, 152, 153, 157, 173, 200, 240, 316, 317, 322, 400. OE. nerian, OHG. nerren, nerien.
nasjands, *m.* saviour, 218, 379. OE. ner(i)gend.
nati, *sn.* net, 187. OE. nett, OHG. nezzi.
natjan, *wv.* I, to make wet, wet, 318. OHG. nezzen.
náudi-bandi, *sf.* chain, fetter, 389.
naúdi-þaúrfts, *aj.* necessary, 397.
naúh, *av.* still, yet; ni naúh or naúh ni, not yet, not as yet. OHG. noh.
*naúhan, *pret.-pres.*, see binah.
naúh-þanuþ, *av.* still yet.
naúhuþ-þan, *av.* and also.
náus, *sm.* corpse, 150, 196 note 1. Cp. OE. dryht-nē, dead body of a warrior.
náuþjan, *wv.* I, to force, compel. OE. nīedan, OHG. nōten.
náuþs, *sf.* need, 199. OE. nēad, nīed, OHG. nōt.

nē, *av.* nay, no, 349.
nēƕ, *av.* near, close by, 19, 143. OE. nēah, OHG. nāh.
nēƕa, *prep. c. dat.* nigh to, near; *av.* near, 350. OHG. nāho.
nēƕis, *av.* nearer, 345.
nēƕjan sik, *wv.* I, to approach, draw near. OHG. nāhen.
nēƕundja, *wm.* neighbour, 208.
neiþ, *sn.* envy, hatred. OE. nīþ, OHG. nīd.
neiwan, *sv.* I, to be angry.
nēþla, *sf.* needle, 192. OE. nǣdl, OHG. nādala.
ni, *av. neg.* not, 265 note 1, 349, 427; nist = ni ist; ni ... ak, not ... but; ni alja ... alja, not other ... than; ni ... ni *or* nih, neither ... nor, 351; ni þanamáis *or* þanaseiþs, no longer, no more; ni þatáinei ... ak jah, not only ... but also; ni áinshun, no one, no, none, 427; ni áiw, never, 347; ni allis, not at all, 427.
nibái, niba, *cj.* unless, except, if ... not, 351. OHG. nibu.
nidwa, *sf.* rust, 149, 192.
nih, *cj.* and not, not even, 351; nih ... nih, neither ... nor; nih ... ak jah, neither ... but also, 351. OHG. noh.
niman, *sv.* IV, to take, take away, receive, accept, 5, 10, 11, 22, 33, 65, 68, 70, 87, 88, 89 note, 91, 93, 95, 106, 107, 108, 110, 112, 114, 115, 120, 124, 158, 175, 239, 240, 241, 242, 282, 286, 287, 288, 289, 292, 293, 295, 296, 297, 305; miþ niman, to receive, accept. OE. niman, OHG. neman.
*nipnan, *wv.* IV, see ga-nipnan.
*nisan, *sv.* V, see ga-nisan.
nist = ni ist.
niþan, *sv.* V, to help, 308.
niþjis, *sm.* kinsman, 185, 211. Cp. OE. niþþas, men.
niþjō, *wf.* female cousin.
niu, *interrogative particle*, not = Lat. nonne, 349; niu áiw, never.
*niujan, *wv.* I, see ana-niujan.
niuja-satiþs, *sm.* novice, 389.
niujis, *aj.* new, young, 20, 85, 105, 229, 238. OE. nīewe, nīwe, OHG. niuwi, niuui.
niujiþa, *sf.* newness, 354, 384.
niu-klahs, *aj.* under age, young, childish, 393.
niun, *num.* nine, 22, 247, 252. OE. nigon, OHG. niun.
niunda, *num.* ninth, 253. OE. nigoþa, OHG. niunto.
niuntēhund, *num.* ninety, 247.
niutan, *sv.* II, to enjoy, 302, 427. OE. nēotan, OHG. niozan.
ni waíhts, nothing, naught, 427. See waíhts.
nōta, *wm.* stern of a ship, 208.
nu, *av.* now, so, consequently, 347; *aj.* present, existing; *subs.* present time; nu, nunu, nuh, *av.* and *cj.* therefore, 351.
nuh, *interrogative particle*, then, 73 note, 349, 351.
nuta, *wm.* fisher, catcher of fishes, 208, 354.
*nuts (in un-nuts), *aj.* useful. O E. nytt, OHG. nuzzi.

ō, *interj.* O! oh!
*ōgan, *pret.-pres.* to fear, 7, 169, 428.
ōgjan, *wv.* I, to terrify, 7, 320.
-ōni-, *suffix*, 388.
ōsanna, hosanna. Gr. ὡσαννά.
-ōþu-, *suffix*, 385.

páida, *sf.* coat, 23, 160. OE. pād, OHG. pfeit.

paraklētus, *sm.* comforter. Gr. παράκλητος.
paraskaíwē, the day of the preparation. Gr. παρασκευή.
paska, *sf. indeclinable*, feast of the passover, paschal feast. Gr. πάσχα.
paúrpura, *sf.* purple. Gr. πορφύρα.
peika-bagms, *sm.* palm-tree.
pistikeins, *aj.* genuine, pure. Gr. πιστικός with Goth. *suffix* -eins.
plapja, *sf.* street; *only occurs once* (Matth. vi. 5), *and is probably a scribal error for* *platja from Lat. platea, 192.
plats, *sm.* patch, piece of cloth. O.Bulgarian platŭ.
plinsjan, *wv.* I, to dance, 23, 160. O.Bulgarian plęsati.
*praggan, *sv.* VII, see ana-praggan.
praitōriaún, Pretorium. Gr. πραιτώριον.
praúfēteis, *fem.* prophetess. Gr. προφῆτις.
praúfētjan, *wv.* I, to prophesy.
praúfētus, praúfētēs, *sm.* prophet. Gr. προφήτης.
pund, *sn.* pound, 23, 160. OE. pund, OHG. pfunt, Lat. pondō.

qáinōn, *wv.* II, to weep, mourn, lament. OE. cwānian.
qaírrei, *wf.* meekness.
qaírrus, *aj.* gentle, 236. O.Icel. kwirr.
qēns (qeins), *sf.* wife, woman, 5, 24, 97, 122, 163, 199. OE. cwēn.
qiman, *sv.* IV, to come, arrive, 24, 122, 129, 134, 146, 163, 306, 436. OE. cuman, OHG. queman.
qina-kunds, *aj.* female, 397.
qineins, *aj.* female; *neut.* foolish woman, 395.
qinō, *wf.* woman, wife, 122, 129, 211. OE. cwene, OHG. quena.
*qiss, *sf.* a saying, speech, see ga-qiss, and cp. qiþan.
qiþan, *sv.* V, to say, tell, name, speak, 138, 163, 171, 286 note 3, 307, 426; ubil qiþan, to speak evil of one; waíla qiþan, to speak well of, praise. OE. cweþan, OHG. quedan.
qiþu-hafts, *aj.* pregnant; qiþu-haftō, *fem.* used as *sb.*, a woman being with child.
qiþus, *sm.* body, womb. OE. cwiþa, cwiþ.
*qiujan, *wv.* I, see ga-qiujan.
*qiunan, *wv.* IV, see ga-qiunan.
qius, *aj.* alive, quick, living, 105, 129, 149, 232.
qums, *sm.* advent, 196 note 2, 354. OE. cyme, OHG. -kumi.

rabbei, master, teacher. Gr. ῥαββί.
ragin, *sn.* opinion, judgment, decree. Cp. OE. reg(e)n-weard, mighty guardian.
ragineis, *sm.* counsellor, governor, 153, 185.
raginōn, *wv.* II, to be ruler, 425. OE. regnian, to arrange.
rahnjan, *wv.* I, to count, reckon, number, 426.
ráidjan, *wv.* I, to determine, fix, order, appoint. Cp. OE. rādian.
raíhtaba, *av.* rightly, straightway, 344.
raíhtis, *cj.* for, because, 351; *av.* for, still, then, however, indeed, 346, 427.

raíhts, *aj.* right, straight, 25, 67, 128, 158, 227, 390. OE. reoht, riht, OHG. reht.
*ráips, *sm.* see skáuda-ráips.
*ráisjan, *wv.* I, to raise, 320, 400, see ur-ráisjan, OE. rǣran.
*ráiþs, *aj.* see ga-ráiþs.
*rakjan, *wv.* I, see uf-rakjan.
*rannjan, *wv.* I, to cause to run, 122, see ur-rannjan.
raþizō, *aj.* easier, 428.
*raþjan, *sv.* VI, see ga-raþjan.
raþjō, *wf.* number, account, 125, 211. OHG. redia.
ráupjan, *wv.* I, to pull out, pluck. OE. rīepan, OHG. rouffen.
ráus, *sn.* reed. OHG. rōr.
ráuþs, *aj.* red, 52, 84, 133, 158. OE. rēad, OHG. rōt.
razda, *sf.* language, speech, 175, 192. OE. reord, OHG. rarta.
razn, *sn.* house, 158, 159. OE. ærn, ræn-.
*rēdan, *sv.* VII, to counsel, deliberate, 25, 125, 311, see ga-rēdan. OE. rǣdan, OHG. rātan.
reiki, *sn.* rule, power, kingdom, 187. OE. rīce, OHG. rīhhi.
reikinōn, *wv.* II, to rule, govern, 33, 325, 425.
reiks, *aj.* mighty, powerful; *superl.* reikista, the mightiest, prince. Cp. OE. rīce, OHG. rīhhi.
reiks, *m.* ruler, prince, 219.
reiran, *wv.* III, to tremble, 328.
reirō, *wf.* trembling.
*reisan, *sv.* I, to rise; see ur-reisan. OE. OHG. rīsan.
rign, *sn.* rain, 168. OE. regn, OHG. regan.
rik an, *sv.* V, to heap up, 308.
rinnan, *sv.* III, to run, hasten, 22, 122, 139, 158, 304. OE. rinnan, iernan, OHG. rinnan.
riqis, riqiz, *sn.* darkness, 24, 129, 163, 175 note 1, 182.
riqizeins, *aj.* dark.
riqizjan, *wv.* I, to become dark, be darkened.
rōdjan, *wv.* I, to speak, 320, 428.
rōhsns, *sf.* hall.
rūms, *sm.* room, space, 82, 102. OE. OHG. rūm.
rūna, *sf.* secret, mystery, 192. OE. rūn, OHG. rūna.
runs, *sm.* running, issue, course, 122; run gawaúrkjan sis, to rush violently. OE. ryne.

sa (*fem.* sō, *neut.* þata), *dem. pr.* this, that; *pers. pr.* he; *def. art.* the, 49, 87 and note, 89 and note, 114, 120, 175, 265.
sabbatō, *indeclinable*, Sabbath; sabbatus, *sm.* Sabbath; *pl.* fluctuates between i- and u-declension. Gr. σάββατον, σάββατος.
sa-ei, *rel. pr.* who, he who, which, 271.
saggws, *sm.* song, music, 197, 354. OE. OHG. sang.
sagqjan (saggqjan), *wv.* I, to sink, go down. OE. sencan, OHG. senken.
sagqs (saggqs), *sm.* sinking, going down (of the sun), *hence* West, 354.
sah (*fem.* sōh, *neut.* þatuh), *dem. pr.* that, this, 266.
sa-ƕaz-uh saei *or* izei, *indef. pr.* whosoever, 276.
sái, *interj.* see! lo! behold! OHG. sē, sē-nu.
saian (saijan), *sv.* VII, to sow, 7, 10, 76, 98, 100, 122, 124, 314

and note. OE. sāwan, OHG. sāen, sāwen.
saiands, *pres.part.* one sowing, sower.
saíhs, *num.* six, 247. OE. siex, six, OHG. sehs.
saíhsta, *num.* sixth, 244, 253. OE. siexta, sixta, OHG. sehsto.
saíhs tigjus, *num.* sixty, 247.
saíƕan, *sv.* V, to see, take heed, 10, 19, 34, 67, 92, 124, 137, 143, 165 note, 307. OE. sēon, OHG. sehan.
sáiwala, *sf.* soul, spirit, life, 192. OE. sāwol, sāwl, OHG. sēula, sēla.
sáiws, *sm.* sea, lake, 197. OE. sǣ, OHG. sēo.
sakan, *sv.* VII, to rebuke, dispute, strive, 310. OE. sacan, OHG. sahhan.
sakjō, *wf.* strife, 211.
sakkus, *sm.* sackcloth, 203. OE. sæcc, OHG. sac, Lat. saccus, Gr. σάκκος.
salbōn, *wv.* II, to anoint, 14, 89 note, 111, 161, 200, 240, 283, 323, 324. OE. sealfian, OHG. salbōn.
salbōns, *sf.* ointment, 200.
saliþwōs, *sf. pl.* dwelling, abode, mansion, guest-chamber, 387. OHG. selida.
saljan, *wv.* I, to dwell, abide, remain.
saljan, *wv.* I, to bring an offering, sacrifice. OE. sellan, OHG. sellen, to surrender.
salt, *sn.* salt, 36, 158. OE. sealt, OHG. salz.
saltan, *sv.* VII, to salt, 313 note 1. OHG. salzan.
sama, *pr.* same, 26, 269, 340. OHG. samo.
sama-leikō, *av.* likewise, in like manner, equally. OE. sam-līce, together.
sama-leiks, *aj.* alike, agreeing together. OHG. sama-līh.
samana, *av.* together, in the same place, one with another. OE. samen, OHG. saman.
samaþ, *av.* to the same place, together, 348. OE. samod, OHG. samit.
sandjan, *wv.* I, to send, 174. OE. sendan, OHG. senten.
satjan, *wv.* I, to set, put, place, 318, 400. OE. settan, OHG sezzen.
saþs, *aj.* full, satisfied, 122, 227; saþs waírþan, to be filled, be full. OE. sæd, OHG. sat.
saúhts, *sf.* sickness, disease, 73, 122, 199, 354. OE. OHG. suht.
sauil, *sn.* sun, 80. OE. sōl.
saúrga, *sf.* care, grief, sorrow, 192. OE. sorg, OHG. sorga.
saúrgan, *wv.* III, to sorrow, trouble, take thought, 328. OE. sorgian, OHG. sorgēn.
sáuþs, *sm.* sacrifice, burnt-offering, 197.
sei, *rel. pr. fem.* who, which, 271 note 3.
sein (seina), *poss. pr.* its, 264.
seins, *poss. pr.* his, 78, 99, 263. OE. OHG. sīn.
*seiþs, *av.* see þana-seiþs.
seiþus, *aj.* late, 236. OE. sīþ, OHG. sīd, *av.*
sēls, *aj.* good, kind, 234. Cp. OE. sǣllic, OHG. sālīg, happy.
*sēþs, *sf.* see mana-sēþs.
si, *pers. pr.* she, 152, 260, 261. OHG. sī.
sibja, *sf.* relationship, 192. OE. sibb, OHG. sibba.
sibun, *num.* seven, 14, 26, 87, 136, 161, 174, 247, 258. OE. seofon, OHG. sibun.

sibuntēhund, *num.* seventy, 247.
sidōn, *wv.* II, to practise, 325. OHG. **sitōn**.
sidus, *sm.* custom, habit, 203. OE. **sidu**, OHG. **situ**.
sifan, *wv.* III, to rejoice, be glad, 328.
siggwan, *sv.* III, to sing, read, 17, 146, 149, 304. OE. OHG. **singan**.
sigis, *sn.* victory. OE. **sige**, **sigor**, OHG. **sigu**.
sigis-láun, *sn.* the reward *or* crown of victory, prize, 304.
sigljan, *wv.* I, to seal. Lat. **sigillāre**.
sigljō, *wn.* seal, 22, 214. Low Lat. **sigillo**.
sigqan, *sv.* III, to sink, go down, 17, 24, 146, 158, 163, 304. OE. **sincan**, OHG. **sinkan**.
sihu, *sn.* victory, 205 note.
sijáu, I may be, 342.
sijum, we are, 342.
sik, *refl. pr.* oneself, 261, 262; *gen.* **seina**; *dat.* **sis**. OHG. **sih**.
***silan**, *wv.* III, see **ana-silan**.
silba, *pr.* self, 161, 269, 430. OE. **self**, OHG. **selb**.
silba-wiljis, *aj.* willing of oneself, 397.
silda-leikjan, *wv.* I, to marvel, wonder, be astonished.
silda-leiks, *aj.* wonderful. OE. **seld-lic**, **sellic**.
silubr, *sn.* silver, 182. OE. **seolfor**, OHG. **silabar**, **silber**.
silubreins, *aj.* silver.
simlē, *av.* once, at one time, 344. OE. **sim(b)le**, OHG. **simbles**, always.
sinaps, *sm.* or **sinap**, *sn.* mustard. OE. **senep**, OHG. **senaf**, Lat. **sināpi**, Gr. σίνāπι.
sind, they are, 342. OE. **sindon**, **sind**, **sint**, OHG. **sint**.
sineigs, *aj.* old, 110, 227, 245, 394.
sinista, *aj.* oldest; an elder, 245.
sinteinō, *av.* always, ever, continually, 344.
sinteins, *aj.* daily.
***sinþs**, *sm.* time, *lit.* a going, 258. OE. **sīþ**, OHG. **sind**.
sipōneis, *sm.* pupil, disciple, 185.
sipōnjan, *wv.* I, to be a disciple, 320.
sitan, *sv.* V, to sit, 34, 75, 97, 174, 308 and note. OE. **sittan**, OHG. **sizzen**.
sitls, *sm.* seat, chair, nest, 159, 180. OE. **setl**, OHG. **sezzal**.
siujan, *wv.* I, to sew, 319. OE. **sīowan**, **sēowan**, OHG. **siuwen**.
siukan, *sv.* II, to be sick, be ill, 302.
siukei, *wf.* sickness, weakness, infirmity, 354, 383.
siuks, *aj.* sick, ill, diseased, 122, 227, 390. OE. **sēoc**, OHG. **sioh**.
siuns, *sf.* sight, appearance, 105, 137, 150, 199. OE. **sīen**.
***siuns**, *aj.*, see **ana-siuns**.
skaban, *sv.* VI, to shave, 310. OE. **scafan**, OHG. **skaban**.
skadus, *sm.* shade, shadow, 116, 150, 203. OE. **sceadu**, OHG. **scato**.
***skadwjan**, *wv.* I, to cast a shade *or* shadow, 29. See **ufar-skadwjan**.
skaftjan, *wv.* I, to make ready, prepare.
skáidan, *sv.* VII, to divide, sever, separate, put asunder, 47, 130, 312 note, 313. OE. **sc(e)ādan**, OHG. **skeidan**.
skal, *pret.-pres.* I shall, 158, 336. OE. **sceal**, OHG. **skal**.

skalkinassus, *sm.* service, 381.
skalkinōn, *wv.* II, to serve, 325, 425.
skalks, *sm.* servant, 162, 180, 425. OE. **scealc**, OHG. **skalk.**
skaman sik, *wv.* III, to be ashamed, be ashamed of, 139, 328, 427. OE. **scamian**, OHG. **scamēn.**
skanda, *sf.* shame, 139. OE. **sc(e)and**, OHG. **scanta.**
***skapjan**, *sv.* VI, to shape, make, 138, 160. See **ga-skapjan.**
skattja, *wm.* money-changer.
skatts, *sm.* money, coin, penny. OE. **sceatt**, OHG. **scaz**; O. Bulgarian **skotŭ**, cattle.
skaþjan, *sv.* VI, to injure, 130, 310. OE. **sceþþan**, OHG. **skadōn.**
skáuda-ráips, *sm.* leather thong, shoe-latchet. OE. **rāp**, OHG. **reif**, rope.
skáuns, *aj.* beautiful, 234. OE. **sciene**, OHG. **scōni.**
skáuts, *sm.* the hem of a garment, OE. **scēat**, OHG. **scōz.**
***skawjan**, *wv.* I, see **us-skawjan.**
skeinan, *sv.* I, to shine, 128, 300. OE. **scīnan**, OHG. **skīnan.**
***skeirjan**, *wv.* I, see **ga-skeirjan.**
skeirs, *aj.* clear, 175, 234. OE. **scīr.**
skēwjan, *wv.* I, to walk, go, go along.
skildus, *sm.* shield, 203. OE. **scield**, OHG. **skilt.**
skip, *sn.* ship, 23, 160, 182. OE. **scip**, OHG. **scif.**
***skiuban**, *sv.* II, see **af-skiuban.**
skōhs, *sm.* shoe. OE. **scōh**, **scō**, OHG. **scuoh.**
skōhsl, *sn.* evil spirit, demon.
***skreitan**, *sv.* I, see **dis-skreitan.**
***skritnan**, *wv.* IV, see **dis-skritnan.**
skuft, *sn.* the hair of the head. O.Icel. **skopt.**
skuggwa, *wm.* mirror, 151, 208. OE. **scūwa**, OHG. **scūwo**, shadow.
skula, *aj.* owing, in debt, guilty, 428; *wm.* debtor, 208, 354. OE. **ge-scola**, OHG. **scola.**
***skulan**, *pret.-pres.* to owe, to be about to be, shall, to be one's duty, to be obliged, must, 22, 336, 432; **skulds ist**, it is lawful, 336, 340, 400, 428. OE. OHG. **sculan.**
skūra, *sf.* shower; **skūra windis**, storm. OE. OHG. **scūr.**
slahan, *sv.* VI, to smite, strike, beat, hit, 124, 125, 137, 138, 143, 292, 309. OE. **slēan**, OHG. **slahan.**
slahs, *sm.* stroke, stripe, plague. OE. **slege**, OHG. **slag.**
slaíhts, *aj.* smooth. OHG. **sleht.**
slaúhts, *sf.* slaughter, 125, 199, 354.
***sláuþnan**, *wv.* IV, see **af-sláuþnan.**
slawan, *wv.* III, to be silent, be still, 149, 328.
sleideis (*or* ? **sleiþs**), *aj.* fierce, dangerous, perilous. OE. **slīþe.**
slēpan, *sv.* VII, to sleep, fall asleep, 5, 23, 97, 129, 160, 174, 313. OE. **slǣpan**, OHG. **slāfan.**
***slindan**, *sv.* III, see **fra-slindan.**
sliupan, *sv.* II, to slip, 129, 302. OE. **slūpan**, OHG. **slioffan.**
smakka, *wm.* fig, 208.

smakka-bagms, *sm.* fig-tree.
smals, *aj.* small, 227. OE. **smæl**, OHG. **smal.**
*__smeitan__, *sv.* I, see **ga-smeitan.**
smyrn, *sn.* myrrh; **wein miþ smyrna**, wine mingled with myrrh. Gr. σμύρνα.
snaga, *wm.* garment, 208.
snáiws, *sm.* snow, 29, 137, 149, 188 note. OE. **snāw**, OHG. **snēo.**
sneiþan, *sv.* I, to cut, reap, 137, 299. OE. **snīþan**, OHG. **snīdan.**
sniumjan, *wv.* I, to hasten, 320. Cp. OE. **snēome**, OHG. **sniumo**, quickly.
sniumundō, *av.* with haste, quickly, 344; *comp.* **sniumundōs**, with more haste, 345.
sniwan, *sv.* V, to hasten, 104, 149, 150, 307. OE. **snēowan.**
snutrs, *aj.* wise, 227. OE. **snot(t)or**, OHG. **snottar.**
sōkareis, *sm.* disputer, 380.
sōkjan, *wv.* I, to seek, desire, long for, question with, dispute, 7, 110, 118, 152, 153, 154, 157, 162, 283, 316, 317, 322; **sōkjan samana**, to reason together, to discuss. OE. **sēcan**, OHG. **suohhen.**
sōkns, *sf.* search, inquiry, 199.
*__soþjan__, *wv.* I, see **ga-soþjan.**
spaíkulātur, *m.* spy, executioner. Lat. speculator, Gr. σπεκουλάτωρ.
sparwa, *wm.* sparrow, 149, 208. OE. **spearwa**, OHG. **sparo.**
spaúrds, *f.* stadium, furlong, race-course, 221. OE. **spyrd**, OHG. **spurt.**
spēdumists, *aj.* last, 246.
*__spēþs__, *aj.* late. OHG. **spāti.**
speiwan, *sv.* I, to spit, 5, 128, 300. OE. OHG. **spīwan.**
spill, *sn.* fable, story. OE. **spell**, OHG. **spel.**
spillōn, *wv.* II, to narrate, relate, bring tidings of, 325. OE. **spellian.**
spinnan, *sv.* III, to spin, 304. OE. OHG. **spinnan.**
spráutō, *av.* quickly, soon, 344.
spyreida, *wm.* large basket. Gr. σπυρίς, *gen.* σπυρίδος, fish-basket.
stáiga, *sf.* path, way. Cp. OE. **stīg**, OHG. **stīga.**
stáinahs, *aj.* stony, 393. OE. **stǣnig**, OHG. **steinag.**
stáineins, *aj.* of stone, stony, 395. OE. **stǣnen.**
stáins, *sm.* stone, rock, 10, 83, 87 note 1, 103, 180, 353; **stáinam waírpan**, to stone. OE. **stān**, OHG. **stein.**
staírnō, *wm.* star, 211. OHG. **stern, sterno.**
*__staldan__, *sv.* VII, see **ga-staldan.**
stamms, *aj.* stammering, with an impediment in the speech. OE. **stamm**, OHG. **stam.**
standan, *sv.* VI, to stand, stand firm, 310. OE. **standan**, OHG. **stantan.**
staþs (*gen.* **stadis**), *sm.* place, neighbourhood, 41, 197, 354; **jáinis stadis**, unto the other side (of the lake), εἰς τὸ πέραν. OE. **stede**, OHG. **stat.**
staþs (*gen.* **staþis**), *sm.* land, shore. OE. **stæþ**, OHG. **stad.**
staua, *wm.* judge, 80, 101, 208, 223.
staua, *sf.* judgment, 11, 80, 192. Cp. OHG. **stūa-tago**, the day of judgment.
staua-stōls, *sm.* the judgment-seat, 389.
*__staúrknan__, *wv.* IV, see **ga-staúrknan.**

staúrran, *wv.* III, see **and-staúrran**.
stáutan, *sv.* VII, to smite, push, 313 note 5. OHG. **stōʒan**.
steigan, *sv.* I, to ascend, mount up, 17, 48, 78, 83, 99, 103, 124, 128, 133, 168, 300. OE. OHG. **stīgan**.
stibna, *sf.* voice, 158 note, 192. OE. **stemn, stefn.** OHG. **stemna, stimna, stimma.**
stigqan, *sv.* III, to thrust, push, make war, 304.
stikls, *sm.* cup, 354. OHG. **stechal.**
stiks, *sm.* point, moment; **stiks mēlis**, a moment of time. OE. **stice**, OHG. **stih.**
stilan, *sv.* IV, to steal, 66, 306. OE. OHG. **stelan.**
stiur, *sm.* steer, calf. OE. **stēor**, OHG. **stior.**
stiurjan, *wv.* I, to establish, 85. OE. **stīeran**, OHG. **stiuren**, to steer.
stōdjan, *wv.* I, see **ana-*stōdjan.**
stōjan, *wv.* I, to judge, 80, 81, 100, 101, 152, 153, 316, 317. Cp. OE. **stōwian**, OHG. **stouwen**, to restrain.
***stráujan**, *wv.* I, to strew, spread, spread (with carpets), furnish, 319. OE. **strēowian**, OHG. **strouwen, strewen.**
striks, *sm.* stroke, title, 199. OHG. **strih.**
suljō, *wf.* sole of a shoe. Lat. **solea.**
sums, *indef. pr.* some one, a certain one, 53, 277, 427, 430; **sums . . . sums**, the one . . . the other; *nom. pl.* **sumái(h) . . . sumáih**, some . . . and others. OE. OHG. **sum.**
sundrō, *av.* alone, asunder, apart, privately, 344. OE. **sundor**, OHG. **suntar.**
sunja, *sf.* truth; **bi sunjái**, truly, verily.
sunjaba, *av.* truly, 344.
sunjeins, *aj.* true, veritable.
sunjis, *aj.* true, 229.
sunjōn, *wv.* II, to justify, 200, 325.
sunjōns, *sf.* a verifying, defence, 200.
sunna, *wm.* sun. OE. **sunna**, OHG. **sunno.**
sunnō, *wf.* or *wn.* sun. OE. **sunne**, OHG. **sunna.**
suns, *av.* soon, at once, immediately; **suns-áiw**, *av.* immediately, straightway; **suns-ei**, *cj.* as soon as, 351.
sunus, *sm.* son, 8, 72, 87 and note 3, 88, 90 and note, 107, 108, 113, 116, 121, 122, 150, 158, 202. OE. OHG. **sunu.**
supōn, *wv.* II, to season, 7. OHG. **soffōn.**
sūts, *aj.* sweet, patient, peaceable, tolerable, 234, 243, 244. OE. **swēte**, OHG. **suoʒi.**
suþjōn, *wv.* II, **suþjan**, *wv.* I to itch, tickle.
swa, swah, *av.* so, just so, also, thus. OE. **swā.**
swa-ei, swa-swē, *cj.* so that, so as, 351.
swaíhra, *wm.* father-in-law, 136, 208. OE. **swēor, swehor**, OHG. **swehur.**
swaíhrō, *wf.* mother-in-law, 211.
***swaírban**, *sv.* III, to wipe, 14, 161, see **af-swaírban.**
swa-láuþs, *pr.* so great, 274.
swa-leiks, *pr.* such, 274, 430. OE. **swelc, swylc**, OHG. **solīh.**
swamms, *sm.* sponge. OE. **swamm.**
swaran, *sv.* VI, to swear, 158,

310 and note. OE. swerian, OHG. swerren, swerien.
swarē, *av.* without a cause, in vain.
swarts, *aj.* black, 227. OE. sweart, OHG. swarz.
swa-swē, *av.* even as, just as; *cj.* so that, 351.
swē, *av.* and *cj.* like, as, just as, so that, about, 5, 351; swē ... swa, as ... so; swē ... jah, *or* swa jah, *or* swah, like, ... so too.
sweiban, *sv.* I, to cease, 161, 300. O.Icel. svīfa.
swein, *sn.* swine, pig, 6, 44, 78, 99. OE. OHG. swīn.
swēran, *wv.* III, to honour, 328.
swērei, *wf.* honour.
swēriþa, *sf.* honour, 384.
swērs, *aj.* honoured, 175, 227, 428. OE. swǣr, OHG. swār, heavy.
swēs, *aj.* one's own; as *sb.*, possession, property. OE. swǣs, OHG. swās.
swē-þáuh, *av.* yet, indeed, however, 351.
swiglja, *wm.* piper, 208.
swiglōn, *wv.* II, to pipe, play the flute, 325. OHG. swegalōn.
swikniþa, *sf.* purity, pureness, chastity, 384.
swi-kunþaba, *av.* openly, manifestly.
swi-kunþs, *aj.* manifest, evident, open, 428; swikunþs waírþan, to become *or* be made manifest, φανερὸς γίγνεσθαι.
swiltan, *sv.* III, to die, 146, 304. OE. sweltan.
swinþei, *wf.* strength, power, might, 383.
swinþnan, *wv.* IV, to grow strong.
swinþs, *aj.* strong, sound, healthy, 227, 243. OE. swīþ.
swistar, *f.* sister, 29, 66, 93, 147, 149, 216. OE. sweostor, OHG. swestar.
swōgatjan, *wv.* I, to sigh, 320, 424.
*swōgjan, *wv.* I, see ga-swōgjan.
synagōga-faþs, *sm.* ruler of the synagogue.
synagōgē, *f.* synagogue, 2 note 3. Gr. συναγωγή.

tagl, *sn.* hair, 17, 22, 159, 182, 354. OE. tægl, OHG. zagel, tail.
tagr, *sn.* tear, 17, 25, 91, 159, 168, 170, 182, 354. OE. tēar, teagor, OHG. zahar.
tahjan, *wv.* I, to tear, rend.
taíhswa, *sf.* the right hand. OHG. zesawa.
taíhswa, *w. aj.* right; as *noun*, *wf.* taíhswō, the right hand, 29, 149. OHG. zeso.
taíhun, *num.* ten, 10, 27, 67, 87, 92, 128, 129, 136, 164, 247, 252. OE. tīen, OHG. zehan.
taíhunda, *num.* tenth, 253. OE. tēoþa, OHG. zehanto.
taíhuntaíhund-falþs, *num.* hundredfold, 257.
taíhuntēhund, taíhuntaíhund, *num.* hundred, 247, 427.
táiknjan, *wv.* I, to betoken, point out, show. OE. tǣcnan, OHG. zeihhanen.
táikns, *sf.* token, sign, wonder, miracle, 22, 159, 199. OE. tācn, OHG. zeihhan.
táinjō, *wf.* a basket of twigs, basket. OHG. zeina.
táins, *sm.* twig, sprig, branch, OE. tān, OHG. zein.
*taíran, *sv.* IV, see ga-, dis-taíran.

taleiþa, maid, damsel. Gr. ταλιθά.
talzeins, *sf.* instruction.
talzjan, *wv.* I, to instruct, teach, 175.
talzjands, *m.* teacher, 218.
*tamjan, *wv.* I, to tame, 170, see ga-tamjan.
tandjan, *wv.* I, to light, kindle. OE. on-tendan.
taui, *sn.* deed, work, 11, 80, 81, 187.
táujan, *wv.* I, to do, make, 104, 149, 150, 319, 426. OHG. zouwen.
*taúrnan, *wv.* IV, see af-taúrnan.
*teihan, *sv.* I, see ga-teihan.
tēkan, *sv.* VII, to touch, 282, 314, 428. Cp. O.Icel. taka (*pret.* tōk), to take.
*tigus, *sm.* decade, 136, 247. OE. -tig.
tilōn, *wv.* II, see ga-tilōn.
*tils, *aj.* fit, suitable, 227. OE. til, see ga-tils.
*timan, *sv.* IV, see ga-timan.
timrja, *wm.* carpenter, builder, 159, 208.
timrjan (timbrjan), *wv.* I, to build, 159. OE. timbran, OHG. zimbren. Cp. OE. timber, OHG. zimbar, timber.
tiuhan, *sv.* II, to lead, draw, guide, 51, 71, 73, 86, 94, 124, 128, 129, 137, 301. OE. tēon, OHG. ziohan.
trauan, *wv.* III, to trust, 11, 80, 328 and notes 1, 2. OE. trūwian, OHG. trūēn, trūwēn.
triggwa, *sf.* covenant, 151, 192. OE. trēow, OHG. triuwa.
triggwaba, *av.* truly, assuredly, 151.
triggws, *aj.* true, faithful, 17, 151, 232. Cp. OE. ge-trīewe, OHG. gi-triuwi.
trimpan, *sv.* III, see ana-trimpan.
triu, *sn.* tree, wood, staff, 9, 150, 189 note 1. OE. trēo(w).
triweins, *aj.* wooden, 395.
trudan, *sv.* IV, to tread, 125, 280, 306 and note. Cp. OE. tredan, OHG. tretan.
tuggō, *wf.* tongue, 87, 89, 111, 119, 166, 170, 206, 210. OE. tunge, OHG. zunga.
tulgus, *aj.* firm, fast, 167, 236.
tundnan, *wv.* IV, to take fire, 331. Cp. OHG. zuntēn.
tunþus, *sm.* tooth, 27, 203. Cp. OE. tōþ, OHG. zan(d).
tuz-wērjan, *wv.* I, to doubt, 418. Cp. OHG. zur-wāri, suspicious; OE. wǣr, OHG. wār, true.
twaddjē, see 156, 250. OE. twēg(e)a, OHG. zweio.
twái (*fem.* twōs, *neut.* twa), *num.* two, 10, 149, 170, 247, 250, 256, 258; *masc.* OE. twēgen, OHG. zwēne; *fem.* OE. twā, OHG. zwā (zwō), *neut.* OE. twā, tū, OHG. zwei.
twái tigjus, *num.* twenty, 247.
twalib-wintrus, *aj.* twelve years old, 34, 236.
twalif, *num.* twelve, 149, 247, 252. OE. twelf, OHG. zwelif.
tweihnái, *num.* two each, 256. Cp. OE. be-twēonum, between.

þad-ei, *av.* whither, where, wheresoever.
þagkjan, *wv.* I, to think, meditate, consider, 17, 28, 59, 96 142, 158, 171, 321, 428. OE. þencan, OHG. denken.

þahan, *wv.* III, to be silent, hold one's peace, 328. Cp. OHG. **dagēn.**

þāhō, *wf.* clay, 4, 74, 211. OE. **þō,** OHG. **dāha.**

þāhta, *pret.* I thought, 321. OE. **þōhte,** OHG. **dāhta.**

þaírh, *prep. c. acc.* through, by, by means of, on account of, 171, 350.

þaírh-baíran, *sv.* IV, to bear through, carry through, 419.

þaírh-gaggan, *sv.* VII, to go *or* come through, 419.

þaírh-leiþan, *sv.* I, to go through.

þaírh-saíƕan, *sv.* V, to see through, 419.

þaírh-wakan, *sv.* VI, to keep watch, 165 note.

þaírh-wisan, *sv.* V, to remain, 419.

þaírkō, *wn.* a hole through anything, 214; **þaírkō nēþlōs,** the eye of a needle.

***þaírsan,** *sv.* III, to be withered *or* parched, 122, see **ga-þaírsan.**

þan, *rel. particle,* when, as, then, as long as, 347; *dem.* (*never stands first*), then, at that time, thereupon; *cj.* but, indeed, and, however, therefore, as long as, 351. OE. **þan, þon.**

þana-máis, *av.* still, further.

þana-seiþs, *av.* further, more, still; with *neg.* no more, no longer. OE. **sīþ,** OHG. **sīd.**

þandē, *cj.* if, because, since, when, as long as, until, until that, 351.

***þanjan,** *wv.* I, see **uf-þanjan.**

þan-nu, þan-uh, *cj.* therefore, then, so, for, 351.

þar, *av.* there, 345.

þarba, *wm.* a needy one, pauper, beggar.

þarba, *sf.* poverty, need, want, 354. OE. **þearf,** OHG. **darba.**

***þarban,** *wv.* III, see **ga-þarban.**

þar-ei, *av.* where.

þarf, *pret.-pres.* I need, 137, 335. OE. **þearf,** OHG. **darf.**

þar-uh, *cj.* therefore, but, and, 351; *av.* there, now.

þata, *pr. neut.* that, this, the, 262, 265 note 2. OE. **þæt,** OHG. **daʒ.**

þata-ƕah þei, *pr.* whatsoever, 276.

þat-áin-ei, *av.* only.

þat-ei, *neut.* of *rel. pr.*, as *cj.* that, because, if, 271 note 1, 351.

þaþrō, *av.* thence, from there, 89, 348.

þa-þrōh, *av.* afterwards, thenceforth.

þáu, þáuh, *cj.* and *av.* after a *comp.*, also after a *pos.* standing for the *comp.*, than: **gōþ þus ist ... þáu** (καλόν σοί ἐστιν ... ἤ), it is better for thee ... than; introducing the second part of a *disjunctive interrogation,* or; **þáu niu,** or not; after an *interrog. pr.*, then, in that case; still, perhaps, 349, 351.

þáuh-jabái, *cj.* even though, 351.

þaúrban, *pret.-pres.* to need, be in want, lack, 292, 335, 427. OE. **þurfan,** OHG. **durfan.**

þaúrfts, *aj.* needy, necessary, 335.

þaúrfts, *sf.* need, necessity, 199. OHG. **durft.**

þaúrneins, *aj.* thorny, 395. OE. **þyrnen,** OHG. **dornīn.**

þaúrnus, *sm.* thorn, 171, 203. OE. **þorn,** OHG. **dorn.**

þaúrp, *sn.* field, 129. OE. **þorp,** OHG. **dorf,** village.

þaúrsjan, *wv.* I, to thirst, 320, 426.

*þaúrsnan, *wv.* IV, to become dry, 122, see **ga-þaúrsnan**.
þaúrstei, *wf.* thirst, 212. OE. **þyrst**, OHG. **durst**.
þaúrsus, *aj.* dry, withered, 122, 236. Cp. OE. **þyrre**, OHG. **durri**.
þē-ei, *cj.* that, because that, for that, 265 note 1, 351; **ni þē-ei**, not because.
þei, *cj.* that, so that; *rel. part.* that, as; used with **salrazuh**, **þisƕaduh**, **þisƕah**, **þataƕah**, where it gives the force of a relative, 265 note 1, 351.
þeihan, *sv.* I, to thrive, prosper, increase, 60, 92, 124, 142, 164, 300. OE. **þēon**, OHG. **dīhan**.
þeiƕō, *wf.* thunder, 211.
þeins, *poss. pr.* thy, 263, 430. OE. **þīn**, OHG. **dīn**.
*þinsan, *sv.* III, see **at-þinsan**.
þis-hun, *av.* chiefly, especially.
þis-ƕaduh þadei, *av.* whithersoever.
þis-ƕah, *pr.* whatsoever, whatever, 276.
þis-ƕaruh, *av.* wheresoever.
þis-ƕaz-uh sa-ei, *indef. pr.* whosoever, 276.
þiubi, *sn.* theft, 187. OHG. **diuba**.
þiubjō, *av.* secretly, 89, 119, 344.
þiuda, *sf.* people; *pl.* heathens, Gentiles, 9, 192. OE. **þēod**, OHG. **diot**, **diota**.
þiudan-gardi, *sf.* kingdom, palace, 34, 194.
þiudanōn, *wv.* II, to reign.
þiudans, *sm.* king, 180. OE. **þēoden**.
þiudinassus, *sm.* kingdom, 33, 203, 381.
þiudiskō, *av.* after the manner of the Gentiles, 396. OE. **þēodisc**.
þiufs (**þiubs**), *sm.* thief. OE. **þēof**, OHG. **diob**.
þiu-magus, *sm.* servant.
*þius, *sm.* servant, 89, 188. OE. **þēow**, OHG. **deo**.
þiuþ, *aj.* good, 171. Cp. OE. **ge-þīede**, virtuous.
þiuþeigs, *aj.* good, blessed, 394.
þiuþi-qiss, *sf.* blessing, 389.
þiuþjan, *wv.* I, to do good, bless, praise.
þiuþ-spillōn, *wv.* II, to tell *or* bring glad tidings.
þiwi (*gen.* **þiujōs**), *sf.* maidservant, handmaid, 89, 149, 150, 195. OE. **þēowu**, **þēowe**, OHG. **diu**, *gen.* **diuwi**.
*þláihan, *sv.* VII, see **ga-þláihan**.
þlaqus, *aj.* soft, tender, 236.
þlaúhs, *sm.* flight, 197.
þliuhan, *sv.* II, to flee, 302. OE. **flēon**, OHG. **fliohan**.
þrafstjan, *wv.* I, to console, comfort; **þrafstjan sik**, to take courage, be of good cheer.
þragjan, *wv.* I, to run, 318.
þramstei, *wf.* locust, 212.
þreihan, *sv.* I, to press upon, throng, crowd, 300.
*þreis (*neut.* **þrija**), *num.* three, 28, 87 note, 128, 152, 247, 251, 256, 258. OE. **þrī**, OHG. **drī**.
*þreis tigjus, *num.* thirty, 247.
þridja, *num.* third, 253. OE. **þridda**, OHG. **dritto**.
þridjō, *av.* for the third time, 344.
þriskan, *sv.* III, to thresh, 304. OE. **þerscan**, OHG. **dreskan**.
*þriutan, *sv.* II, see **us-þriutan**.
þrūts-fill, *sn.* leprosy. OE. **þrūst-fell**.
þrūts-fills, *aj.* diseased with leprosy, leprous.

þu, *pers. pr.* thou, 128, 260, 261, 262. OE. þū, OHG. dū.
þugkjan, *wv.* I, to seem, 62, 82, 138, 321. OE. þyncan, dunken.
þūhta, *pret.* it seemed, 321. OE. **þūhte**, OHG. **dūhta**.
þuláins, *sf.* sufferance, suffering, patience, 200.
þulan, *wv.* III, to tolerate, suffer, put up with, endure, 200. OE. **þolian**, OHG. **dolēn**.
þūsundi, *sf.* thousand, 8, 26, 82, 102, 194, 247, 427. OE. **þūsend**, OHG. **dūsent**.
þūsundi-faþs, *sm.* leader of a thousand men, captain, high captain (χιλίαρχος), 389.
-þwa, *suffix*, 387.
þwahan, *sv.* VI, to wash, 149, 310. OE. **þwēan**, OHG. **dwahan**.
þwaírhs, *aj.* angry. OE. **þweorh**, OHG. **dwerah**, crooked.

-u, *interrog. particle* (attached enclitically to the first word of its clause), 297, 349.
ubilaba, *av.* badly, evilly, 344.
ubils, *aj.* evil, bad, 8, 227, 245, 390; as *noun*, **þata ubil** *or* **ubilō**, the evil; **ubil haban**, to be ill; **ubil qiþan**, *c. dat.* to speak evil of, curse. OE. **yfel**, OHG. **ubil**.
ubiltōjis, *aj.* evil-doing, as *noun*, evil-doer, 229.
ubil-waúrdjan, *wv.* I, to speak evil of.
ubil-waúrds, *aj.* evil-speaking, railing, 398.
-ubni, *suffix*, 386.
ubuh=**uf**+*enclitic particle* **uh**.
uf, *prep. c. dat.* and *acc.* under, beneath, in the time of, 350.
uf-áiþeis, *aj.* under an oath, 374.
ufar, *prep. c. acc.* and *dat.* over, above, beyond, 16, 106, 160, 350. OE. **ofer**, OHG. **ubar**.
ufarassus, *sm.* abundance, superfluity, 381; *dat.* **ufarassáu**, *used as av.* in abundance, greatly, enough and to spare.
ufar-fullei, *wf.* overfullness, abundance, 375.
ufar-fulls, *aj.* overfull, abundant, 375.
ufar-gaggan, *sv.* VII, to go too far, transgress, 420.
ufar-gudja, *wm.* chief-priest, 375.
ufar-hafnan, *wv.* IV, to be exalted, 331.
ufar-mēleins, *sf.* superscription.
ufar-mēli, *sn.* superscription, 187, 375.
ufar-mēljan, *wv.* I, to write over, 420.
ufar-munnōn, *wv.* II, to forget, 325, 420, 428.
ufarō, *av.* above; *prep. c. dat.* and *acc.* above, upon, over, 119, 344.
ufar-skadwjan, *wv.* I, to overshadow, 149, 420.
ufar-steigan, *sv.* I, to spring up, mount up, 420.
uf-báuljan, *wv.* I, to puff up.
uf-blēsan, *sv.* VII, to blow up, puff up, 313 note, 417. OHG. **blāsan**.
uf-blōteins, *sf.* entreaty, 374.
uf-brikan, *sv.* IV, to reject, despise, 417.
uf-brinnan, *wv.* I, to burn up, scorch.
uf-dáupjan, *wv.* I, to baptize, 417.
uf-gaírdan, *sv.* III, to gird up, 304.
uf-graban, *sv.* VI, to dig up.

uf-haban, *wv.* III, to hold up, bear up.
uf-háuseins, *sf.* regard, obedience, 374.
uf-háusjan (*c. dat.*), *wv.* I, to submit, obey, listen to, 417.
uf-hrōpjan, *wv.* I, to cry out.
uf-kunnan, *wv.* III (but *pret.* ufkunþa), to recognize, know, acknowledge, 417.
uf-kunþi, *sn.* knowledge, 34, 374.
uf-ligan, *sv.* V, to lie under, faint, 417.
-ufni, *suffix*, 386.
uf-rakjan, *wv.* I, to stretch forth, stretch up, lift up.
uf-sneiþan, *sv.* I, to slay.
uf-swōgjan, *wv.* I, to sigh deeply.
ufta, *av.* often, 8.
uf-þanjan sik, *wv.* I, to stretch oneself. OE. þennan, OHG. dennen.
uf-wōpjan, *wv.* I, to cry out, 165 note.
*ugkar, *poss. pr.* of us two, 263.
-uh, -h, *enclitic cj.* (like Lat. que, and), but, and, now, therefore. In composition with pronouns it often adds intensity to the signification. The h is often assimilated to the initial consonant of a following word, 73 note, 164 note, 266, 351. See note to Matth. vi. 7.
ūhteigō, *av.* seasonably, opportunely, 344.
ūhtiugs, *aj.* at leisure, 9.
ūhtwō, *wf.* early morn, 8, 62, 82, 211. OE. ūht(a).
ulbandus, *sm.* camel. OE. olfend, OHG. olbanta.
un-agands, *aj.* fearless, 338.
un-agei, *wf.* fearlessness, 376.
un-aírkns, *aj.* unholy. OHG. erkan, cp. OE. eorc(n)anstān, precious stone.
un-áiwisks, *aj.* blameless.
un-baírands, *pres. part.* not bearing, sterile, 376.
un-barnahs, *aj.* childless, 393.
und, *prep. c. acc.* unto, until, up to; *c. dat.* for, 350; und þatei, while; und ƕa, how long.
undar, *prep. c. acc.* under, 350. OE. under, OHG. untar.
undarō, *prep. c. dat.* under, 89, 344, 350.
undaúrni-mats, *sm.* breakfast, dinner. OE. undern-mete.
und-greipan, *sv.* I, to seize, lay hold of, 421.
und-rēdan, *sv.* VII, to provide, furnish, grant, 421.
und-rinnan, *sv.* III, to run to one, fall to one, fall to one's share, 421.
un-fagrs, *aj.* unfit, unsuitable, 376, 391.
un-frōdei, *wf.* without understanding, foolishness, folly, 376.
un-ga-habands sik, *pres. part.* incontinent.
un-ga-ƕaírbs, *aj.* unruly, disobedient.
un-ga-láubeins, *sf.* unbelief.
un-ga-láubjands, *pres. part.* unbelieving.
un-háili, *sn.* want of health, sickness, disease, 376.
un-handu-waúrhts, *aj.* not made by hands.
un-hráins, *aj.* unclean.
un-hulþa, *wm.* devil, evil *or* unclean spirit, 376. OE. unholda, OHG. un-holdo.
un-hulþō, *wf.* devil, evil *or* unclean spirit.
un-hunslags, *aj.* without offering, truce-breaking, implacable, 392.
un-ƕapnands, *pres. part.* unquenchable.

un-karja, *w. aj.* careless, neglectful.
un-kunþs, *aj.* unknown, 428.
un-lēþs, *aj.* poor. OE. un-lǣd.
un-liuts, *aj.* unfeigned.
un-mahteigs, *aj.* weak, impossible.
un-mahts, *sf.* infirmity, weakness, 34, 376.
un-mana-riggws, *aj.* inhuman, fierce.
un-milds, *aj.* not mild, without natural affection, unloving. OE. un-milde, OHG. un-milti.
un-riurei, *wf.* immortality, incorruption.
un-rōdjands, *pres. part.* not speaking, speechless, dumb.
un-saltans, *pp.* unsalted.
unsar, *poss. pr.* our, 175, 263, 264. OE. ūser, OHG. unsēr.
un-sēlei, *wf.* wickedness, craftiness, injustice, unrighteousness.
un-sēls, *aj.* evil, wicked, unholy.
un-sibjis, *aj.* lawless, impious; *sb.* transgressor, 229.
un-sweibands, *pres. part.* unceasing.
un-swērei, *wf.* dishonour, shame, disgrace.
un-swērs, *aj.* without honour.
un-tals, *aj.* unlearned, indocile.
untē, *cj.* for, because, since, until, 351.
un-tila-malsks, *aj.* rash, unbecomingly proud.
unþa-þliuhan, *sv.* II, to escape, 421.
un-þiuþ, *sn.* evil.
un-þwahans, *pp.* unwashed.
un-ūhteigō, *av.* at an unfit time, inopportunely.
un-wāhs, *aj.* blameless, 74, 376. OE. wōh, bent, wrong, bad.
un-weis, *aj.* unlearned, 122, 138, 227. OE. OHG. un-wīs.
un-wērjan, *wv.* I, to be unable to endure, be displeased.
un-witi, *sn.* ignorance, folly, foolishness, 354. Cp. OE. witt, OHG. wizzi, understanding.
un-wits, *aj.* without understanding, foolish.
ur-ráisjan, *wv.* I, to raise, rouse up, wake, 137 note, 175 note, 422. OE. rǣran.
ur-reisan, *sv.* I, to arise, 73 note, 137 note, 175 note 3, 300, 322, 422. OE. OHG. rīsan.
ur-rinnan, *sv.* III, to proceed, go out from, go forth, rise, spring up, 175 note 3, 422.
ur-rists, *sf.* resurrection, 199, 354, 377. OE. ǣ-rist, OHG. ur-rist.
ur-runs, *sf.* a running out, departure, decease, 73 note, 354.
ur-runs, *sm.* a running out, a rising, draught; hence East.
us, *prep. c. dat.* out, out of, from, 175 note 2, 350. OE. or-, OHG. ur-, ir-, ar-.
us-agjan, *wv.* I, to frighten utterly.
us-alþan, *sv.* VII, to grow old, 313 note 1.
us-anan, *sv.* VI, to expire, 310, 422.
us-baíran, *sv.* IV, to carry out, bear, endure, suffer, answer (Mark xi. 14).
us-báugjan, *wv.* I, to sweep out.
us-beidan, *sv.* I, to await, look for, 422.
us-beisnei, *wf.* long-suffering.
us-beisneigs, *aj.* long-abiding, long-suffering, 394.
us-beisns, *sf.* long-suffering.

us-bliggwan, *sv.* III, to beat severely, scourge.
us-bugjan, *wv.* I, to buy out, buy.
us-dáudjan, *wv.* I, to strive, be diligent, endeavour.
us-dáudō, *av.* zealously.
us-dreiban, *sv.* I, to drive out, send away, 5, 422, 428.
us-drusts, *sf.* a falling away, a rough way.
us-filh, *sn.* burial, 34, 377.
us-filmei, *wf.* amazement.
us-films, *aj.* amazed, astonished.
us-fōdeins, *sf.* food, nourishment, 377.
us-fratwjan, *wv.* I, to make wise. OE. frætw(i)an, frætew(i)an, to adorn.
us-fulleins, *sf.* fulfilling, fullness, 377.
us-fulljan, *wv.* I, to fulfil, complete, 34.
us-fullnan, *wv.* IV, to be fulfilled, become full, come to pass.
us-gaggan, *sv.* VII, to go out, forth, away, 436.
us-gáisjan, *wv.* I, to deprive of intellect, strike aghast; *pass.* to be beside oneself.
us-geisnan, *wv.* IV, to be aghast, be amazed, be astonished, 331.
us-giban, *sv.* V, to give out, reward, repay, restore, show, 422.
us-gildan, *sv.* III, to repay, reward, 304. OE. gieldan, OHG. geltan.
us-graban, *sv.* VI, to dig out, pluck out, break through.
us-gutnan, *wv.* IV, to be poured out, be spilt, flow away, 331.
us-hafjan, *sv.* VI, to take up, lift up; ushafjan sik jáinþrō, to depart thence.
us-háuhjan, *wv.* I, to exalt.
us-háuhnan, *wv.* IV, to be exalted, 331.
us-hláupan, *sv.* VII, to leap up, rise quickly.
us-hramjan, *wv.* I, to crucify.
us-hrisjan, *wv.* I, to shake out, shake off. OE. hrisian.
us-keinan, *sv.* I, to spring up, grow up, put forth, produce, see keinan.
us-kiusan, *sv.* II, to choose out, prove, test; with *instr. dat.* to cast out, reject, 422, 428.
us-kunþs, *aj.* well-known, evident, manifest, 377, 391.
us-lagjan, *wv.* I, to lay out, stretch out, lay, lay upon.
us-láubjan, *wv.* I, to permit, allow, suffer, 422.
us-leiþan, *sv.* I, to go away, pass by, come out.
us-liþa, *wm.* one sick of the palsy, paralytic person.
us-lūkan, *sv.* II, to open, unsheath (a sword).
us-luknan, *wv.* IV, to become unlocked, be opened, open, 331.
us-máitan, *sv.* VII, to cut down.
us-mērnan, *wv.* IV, to be proclaimed, 331.
us-mēt, *sn.* behaviour, manner of life, 122. Cp. MHG. māȥ, measure.
us-mitan, *sv.* V, *figuratively*, to behave; uswiss usmitan, to be in error, to err.
us-niman, *sv.* IV, to take out *or* away, take down.
us-qiman, *sv.* IV, *c. dat.* or *acc.* to kill, destroy, 428.
us-qiss, *sf.* accusation, charge, 377.
us-qistjan, *wv.* I, *c. dat.* and *acc.* to kill, 428.

us·qiþan, *sv.* V, to proclaim, blaze abroad, 422.
us·saíƕan, *sv.* V, to look up, look on, receive sight.
us·sandjan, *wv.* I, to send out, send forth, send away.
us·satjan, *wv.* I, to set on, place upon, set, plant.
us·siggwan, *sv.* III, to read.
us·skáus, *aj.* vigilant, 232.
us·skawjan (for ***us·skáujan**), *wv.* I, with *refl. acc.* **sik**, to awake; *passive*, to recover oneself.
us·standan, *sv.* VI, to stand up, rise up, rise again, come out *or* from, 138, 175 note 3.
us·stass, *sf.* resurrection, rising, 138, 198 note, 377.
us·steigan (usteigan), *sv.* I, to go up, mount.
us·stiurei, *wf.* excess, riot, 85.
us·stiuriba, *av.* licentiously, riotously.
us·táiknjan, *wv.* I, to show, prove.
us·tiuhan, *sv.* II, to lead out, lead *or* take up, drive forth, finish, perform, perfect, 422.
us·þriutan, *sv.* II, to threaten, trouble, use despitefully, 302. OE. **ā·þrēotan**, to be weary.
us·þulan, *wv.* III, to endure.
us·wahsts, *sf.* growth, increase, 354. OHG. **wahst.**
us·waírpan, *sv.* III, to drive out, cast forth, overthrow, reject, 428.
us·wakjan, *wv.* I, to wake up, awake from sleep. OE. **weccan**, OHG. **wecken.**
us·walteins, *sf.* overthrow, a subverting.
us·waltjan, *wv.* I, to overthrow, overturn.
us·waúrhts, *aj.* right, just, righteous.
us·weihs, *aj.* unholy, profane.
us·windan, *sv.* III to plait.
us·wiss, *aj.* dissolute, vain.
ūt, *av.* out, forth, 8; **ūta**, out, without, 8, 348; **ūtaþrō**, **ūtana**, *c. gen.* from without, 114, 348, 427.
uz·ēta, *wm.* manger.
uz·ōn, see **us·anan.**
uz·uh, *prep.* whether from, 175 note 2.

***waddjus**, *sf.* wall, 156, 204.
wadi, *sn.* pledge, earnest, 187. OE. **wedd**, OHG. **wetti.**
waggari, *sn.* pillow. OE. **wangere**, OHG. **wangari.**
wagjan, *wv.* I, to move, shake. OE. **wecgan**, OHG. **weggen.**
***wāhs**, *aj.*, see **un·wāhs.**
wahsjan, *sv.* VI, to grow, increase, 149, 310. OE. **weaxan**, OHG. **wahsan.**
***wahst**, *sf.*, see **us·wahsts.**
wahstus, *sm.* growth, size, stature.
wahtwō, *wf.* watch, 211. OHG. **wahta.**
wái, *interj.* woe! OE. **wā**, **wǣ**, OHG. **wē.**
waian, *sv.* VII, to blow, 10, 76, 98, 122, 314 and note. OE. **wāwan**, OHG. **wāen.**
***wáibjan**, *wv.* I, see **bi·wáibjan.**
wái·dēdja, *wm.* woe-doer, malefactor, thief.
wái·faírƕjan, *wv.* I, to lament loudly, wail greatly. OHG. **wē·verhen**, **wē·veren.**
waíhsta, *wm.* corner.
waíhts, *f.* thing, affair; mostly used along with the *neg. particle* **ni**, as *acc.* **ni waíht**, **waíht ni**, naught, nothing; **ni waíhtái**, **ni in waíhtái**, in nothing, not at all, 221 and note. OE. OHG. **wiht.**

waila, *av.* well, rightly, excellently, 10, 66 note. OE. wel, OHG. wela, wola.
waila-dēþs, *sf.* benefit, 389. OE. wel-dæ̅d, OHG. wola-tāt.
waila-mērjan, *wv.* I, to preach, bring good tidings.
wáips, *sm.* wreath, crown. O.Icel. veipr.
wair, *sm.* man, 175, 179 note 2. OE. OHG. wer.
waírilō, *wf.* lip. OE. *pl.* weleras from *werelas by metathesis.
waírpan, *sv.* III, to throw, cast, 10, 134 note, 304, 428. OE. weorpan, OHG. werfan.
waírs, *av.* worse, 88, 149, 175, 345. OE. wiers, OHG. wirs.
waírsiza, *aj.* worse, 175, 245. OE. wiersa, OHG. wirsiro.
waírþan, *sv.* III, to become, be, happen, come to pass, 67, 71, 73, 124, 128, 137 and note, 171, 284, 303, 322, 428, 433, 435, 436. OE. weorþan, OHG. werdan.
waírþida, *sf.* worthiness, dignity, 384. OHG. wirdida.
waírþs, *aj.* worthy, 227, 427. OE. weorþ, OHG. werd.
wáit, *pret.-pres.* I know, 333. OE. wāt, OHG. weiʒ.
waja-mēreins, *sf.* blasphemy.
waja-mērjan, *wv.* I, to blaspheme, slander.
wakan, *sv.* VI, to wake, watch, 310. OE. wacan, to awake.
*wakjan, *wv.* I, see us-wakjan.
*waknan, *wv.* IV, see ga-waknan.
waldan, *sv.* VII, to rule, govern, 313 note 1. OE. wealdan, OHG. waltan.
waldufni, *sn.* power, might, dominion, authority, 33, 158 note, 187, 386.
walis, *aj.* chosen, true, dear, beloved.
waljan, *wv.* I, to choose, 318. OHG. wellen.
waltjan, *wv.* I, to roll, beat upon, dash against. OHG. welzen.
walwisōn, *wv.* II, to wallow.
*walwjan, *wv.* I, see af-, at-walwjan.
wamba, *sf.* belly, womb, 161, 192. OE. wamb, OHG. wamba.
wan, *sn.* want, lack; wan wisan, with *dat.* of person and *gen.* of thing, to lack.
wandjan, *wv.* I, to turn, turn round, 320, 400. OE. wendan, OHG. wenten.
waninassus, *sm.* want, 381.
wans, *aj.* lacking, wanting, 427. OE. OHG. wan.
*war (*nom. pl. masc.* warái), *aj.* wary, cautious, sober. OE. wær, OHG. gi-war.
wardja, *wm.* guard, 208, 223. Cp. OE. weard, OHG. wart.
*wardjan, *wv.* I, see fra-wardjan.
*wards, *sm.*, see daúra-wards.
*wargjan, *wv.* I, see ga-wargjan.
*wargs, *sm.*, see láuna-wargs.
warjan, *wv.* I, to forbid, 318. OE. werian, OHG. werren.
warmjan, *wv.* I, to warm, cherish, 133 note. OE. wierman, OHG. wermen.
wasjan, *wv.* I, to clothe, 175 note, 318. OE. werian, OHG. werien.
wasti, *sf.* clothing, raiment, dress, 194.
watō, *wn.* water, 170, 214 note.
waúrd, *sn.* word, 4, 11, 71, 89,

94, 114, 173, 181, 182, 353. OE. word, OHG. wort.
waúrdahs, *aj.* verbal, 393.
waúrda-jiuka, *sf.* a strife about words, 389.
*__waúrdjan__, *wv.* I, see and-, filu-, ubil-waúrdjan.
*__waúrhts__, *sf.*, see fra-waúrhts.
waúrkjan, *wv.* I, to work, make, perform, 71, 73, 94, 138, 426. OE. wyrcan, OHG. wurchen.
waúrms, *sm.* serpent, 73, 94. OE. wyrm, OHG. wurm, worm.
waúrstw, *sn.* work, deed, 29, 149, 189 note 2.
waúrstweigs, *aj.* effective, effectual, 394.
waúrstwja, *wm.* worker, labourer, husbandman.
waúrts, *sf.* root, 199. OE. wyrt, OHG. wurz.
wēgs, *sm.* wave, tempest, storm. OE. wǣg, OHG. wāg.
weiha, *wm.* priest, 208, 223.
weihan, *wv.* III, to sanctify, make holy. OHG. wīhen.
weihan, *sv.* I, to fight, strive, 128, 300.
weihiþa, *sf.* holiness, 384. OHG. wīhida.
weihnan, *wv.* IV, to become holy, be hallowed, 331, 400.
weihs (*gen.* weihsis), *sn.* town, village. OE. wīc, OHG. wīch, Lat. vīcus.
weihs, *aj.* holy, 223, 227. OHG. wīh.
wein, *sn.* wine. OE. OHG. wīn, Lat. vīnum.
weina-gards, *sm.* vineyard, 389.
weina-táins, *sm.* vine-branch.
weina-triu, *sn.* vine, vine-tree, 389. OE. wīn-trēow.
wein-drugkja, *wm.* wine-bibber, 389.
weipan, *sv.* I, to crown, 300.
*__weis__, *aj.* see hindar-, unweis. OE. OHG. wīs, wise, learned.
weis, *pers. pr.* we, 260.
weisōn, *wv.* II, see ga-weisōn.
*__weit__, *sn.* see fra-, id-weit.
*__weitan__, *sv.* I, see fra-weitan.
*__weitjan__, *wv.* I, see faír-weitjan.
weitwōdei, *wf.* witness, testimony.
weitwōdi, *sn.* testimony.
weitwōdiþa, *sf.* testimony, witness.
weitwōdjan, *wv.* I, to bear witness, testify; galiug weitwōdjan, to bear false witness.
weitwōds, *__weitwōþs__, *m.* witness, 219.
wēnjan, *wv.* I, to hope, expect, await, 320, 400. OE. wēnan, OHG. wānen.
wēns, *sf.* hope, 29, 199. OE. wēn, OHG. wān.
*__wērjan__, *wv.* I, see tuz-wērjan.
*__wērs__, *aj.*, see tuz-wērjan.
*__widan__, *sv.* I, see ga-widan.
widuwaírna, *wm.* orphan; *aj.* comfortless.
widuwō, *wf.* widow, 38, 68. OE. widwe, wuduwe, OHG. wituwa.
*__wigan__, *sv.* V, see ga-wigan.
wigans, *sm.* ? war (see note to Luke xiv. 31).
wigs, *sm.* way, journey, 66, 149, 169, 180. OE. OHG. weg.
wikō, *wf.* week. O.Icel. vika, OE. wice, wuce, OHG. wehha.
wilja, *wm.* will, 208. OE. willa, OHG. willo.

wilja-halþei, *wf.* respect of persons, 389.
wiljan, *v.* to be willing, will, wish, 44, 89, 175 note 2, 343. OE. **willan.**
***wiljis**, *aj.*, see **ga-**, **silba-wiljis.**
wilþeis, *aj.* wild, 153 note, 230. OE. **wilde**, OHG. **wildi.**
wilwan, *sv.* III, to rob, plunder, take by force, 304.
***windan**, *sv.* III, to wind, 304. OE. **windan**, OHG. **wintan**, see **bi-windan.**
winds, *sm.* wind, 60, 180. OE. **wind**, OHG. **wint.**
winnan, *sv.* III, to suffer, sorrow, 304. OE. OHG. **winnan**, to struggle.
wintrus, *sm.* winter, 204. OE. **winter**, OHG. **wintar.**
winþi-skáurō, *wf.* winnowing fan.
wipja, *sf.* crown.
wis, *sn.* calm (of the sea).
wisan, *sv.* V, to be, remain, 26, 60, 128, 174, 284, 308, 342, 428, 433; **waila wisan**, be merry. OE. OHG. **wesan.**
***wiss** (in **un-wiss**), *aj.* known. Cp. OE. **ge-wiss**, OHG. **giwis**, certain.
wists, *sf.* being, existence, 354.
wit, *pers. pr.* we two, 260. OE. **wit.**
***witan**, *pret.-pres.* to know, 27, 29, 38, 49, 68, 88, 103, 122, 129, 138, 170, 311, 333. OE. **witan**, OHG. **wizzan.**
witan, *wv.* III, to watch, keep watch, observe, 328. OHG. **gi-wizzēn.**
***witi**, *sn.*, see **un-witi.**
witōda-láus, *aj.* lawless, 397.
witōdeigō, *av.* lawfully.
witōþ, *sn.* law, 111, 182.
witubni, *sn.* knowledge, 158 note, 386.
wiþōn, *wv.* II, to shake, wag.
wiþra, *prep. c. acc.* against, over against, by, near, to, in reply to, in return for, on account of, for, 350. OHG. **widar.**
wiþra-gaggan, *sv.* VII, to go to meet, 423.
wiþra-ga-mōtjan, *wv.* I, to go to meet, 423.
wiþra-waírþs, *aj.* opposite, over, against, 378, 428.
wiþrus, *sm.* lamb, 203. OE. **weþer**, OHG. **wider**, **widar.**
wláitōn, *wv.* II, to look round about. OE. **wlātian.**
wlits, *sm.* face, countenance, 149.
wōpjan, *wv.* I, to call, cry out, cry aloud, crow. OE. **wēpan**, OHG. **wuoffan.**
wōþeis, *aj.* sweet, 231. OE. **weþe.**
wōþs (**wōds**), *aj.* mad, possessed, 122. OE. **wōd.**
wráiqs, *aj.* crooked.
wraka, *sf.* persecution, 149. OE. **wracu.**
wrakja, *sf.* persecution, 192.
wraks, *sm.* persecutor, 354.
wratōdus, *sm.* journey, 385.
wratōn, *wv.* II, to go, travel.
wrikan, *sv.* V, to persecute, 29, 149, 308. OE. **wrecan**, OHG. **rechan.**
wrōhjan, *wv.* I, to accuse. OE. **wrēgan**, OHG. **ruogen.**
wrōhs, *sf.* accusation, 199. Cp. OE. **wrōht.**
wruggō, *wf.* snare.
wulfs, *sm.* wolf, 16, 56, 87 and note, 88, 89 note, 134 note, 149, 158, 160, 180, 353. OE. **wulf**, OHG. **wolf.**
wulla, *sf.* wool, 139, 158. OE. **wull**, OHG. **wolla.**
wullareis, *sm.* one who whitens wool, a fuller.

wulþags, *aj.* gorgeous, glorious, 392.

wulþrs, *aj.* of worth, of consequence; **máis wulþriza wisan,** to be of more worth, be better. Cp. OE. wuldor, glory, praise.

wulþus, *sm.* glory, 203.

wunds, *aj.* wounded; **háubiþ wundan briggan,** to wound in the head. OE. wund, OHG. wunt.

wundufni, *sf.* wound, plague, 158 note, 194, 386.

wunns, *sf.* suffering, affliction.

PROPER NAMES

The Gothic spelling and pronunciation of Greek proper names, and of loan-words generally, were intentionally excluded from the chapter on Gothic pronunciation, in order that what was necessary to be said on these points might be reserved for the Glossary of proper names. The following few remarks, which are mostly confined to the vowels in proper names, will be useful to the learner :—

Greek α is regularly represented by a, as Ἀβιάθαρ, **Abiaþar**; Ἄννα, **Anna**; Βηθσφαγή, **Bēþsfagei**; Δημᾶς, **Dēmas**; Θωμᾶς, **Þōmas**; Ἰσαάκ, **Isak**.

Greek ε is regularly represented by **aí**, as Ἔφεσος, **Aífaísō**; λεγεών, **Laígaíōn**; Πέτρος, **Paítrus**; Βεελζεβούλ, **Baíaílzaíbul**; but Βηθλεέμ, **Bēþlahaím**. Cp. § **10**.

Greek ι is represented by i or ei. No fixed rule can be laid down as to when it is represented by the one and when by the other. Examples of the former are:—Δεκάπολις, **Daíkapaúlis**; Φιλητός, **Filētus**; Ἰδουμαία, **Idumaia**; Συρία, **Syria**; Ἰακώβ, **Iakōb**; Ἰησοῦς, **Iēsus**; Ἰωσήφ, **Iōsēf**; and of the latter:—Ἰκόνιον, **Eikaúniō**; Γαλιλαία, **Galeilaia**; Τιμόθεος, **Teimaúþaíus**; Σιδών, **Seidōn**; Σίμων, **Seimōn**.

ι is represented by **aí** in **Kyreinaíus**, Κυρήνιος.

ι is sometimes represented by j before a following vowel, as Ἰάειρος, **Jaeirus**; Ἰαννῆς, **Jannēs**; Μαρία, **Marja**, beside **Maria**.

Greek ο is regularly represented by **aú** in other than final syllables, as Ὀνησιφόρος, **Aúneiseifaúrus**; Βοανεργές, **Baúanaírgaís**; Ἰόρδανος, **Iaúrdanus**; Σολομών, **Saúlaúmōn**. Cp. the beginning of § **11**.

In final syllables it is regularly represented by **u**, as

Αὔγουστος, **Agustus**; Μάρκος, **Markus**; Φίλιππος, **Filippus**; Πέτρος, **Paítrus**. These and similar words are declined like **sunus** (§ **202**) in the singular, but are mostly declined like **i**-stems (§§ **196, 198**) in the plural.

ο is represented by **ō** in **Aírmōgaínēs**, Ἑρμογένης. The **u** instead of **aú** in **Iaírusaúlyma**, Ἱεροσόλυμα is due to the influence of the **u** in **Iaírusalēm**, Ἱερουσαλήμ.

Greek υ is regularly represented by Y in the Gothic alphabet, so that forms like Φύγελος, Συρία ought properly to be transcribed by **Fwgaílus**, **Swria**, cp. αυ, ευ below. It has however become usual in all grammars, glossaries, and editions of the Gothic text, to transcribe Greek υ in the function of a vowel by **y**. Inaccurate as this mode of transcription is, I have thought it advisable to adopt the usual transcription throughout this book. Examples are:—Τυχικός, **Tykeikus**; Ἱεροσόλυμα, **Iaírusaúlyma**; Ὑμέναιος, **Ymaínaius**; Συμεών, **Symaíōn**.

υ is represented by **aú** in **Saúr**, Σύρος.

Greek η is mostly represented by **ē**, as Ἀσήρ, **Asēr**; Δημᾶς, **Dēmas**; Φανουήλ, **Fanuēl**; Ἰησοῦς, **Iēsus**. It is also sometimes represented by **ei** (cp. § **5**), as Ὀνησιφόρος, **Aúneiseifaúrus**; Κυρήνιος, **Kyreinaíus**.

η is represented by **ai** in **Gaírgaísainus**, Γεργεσηνός. And beside the regular form **Bēþania**, Βηθανία, we have the *dat.* form **Biþaniin** (Mark xi. 1).

Greek ω is usually represented by **ō**, as Ἰακώβ, **Iakōb**; Ἰωσήφ, **Iōsēf**; Μωσῆς, **Mōsēs**; Θωμᾶς, **Þōmas**; Σολομών, **Saúlaúmōn**.

It is represented by **au** in **Lauidja**, Λωΐς; **Trauada**, Τρῳάς; cp. the end of § **11**. And by **ū** in **Rūma**, Lat. **Rōma**.

Greek αι, which was a long open **e**-sound like the **ǣ** in OE. **slǣpan**, is regularly represented by **ai**, as Ἀλφαῖος, **Alfaius**; Ναιμάν, **Naiman**; Ἰδουμαία, **Idumaia**; Φαρισαῖος, **Fareisaius**; cp. the close of § **10**.

αϊ is represented by **aei**, as Βηθσαϊδά, **Bēþsaeida**; Ἠσαΐας, **Ēsaeias.**

Greek ει, which was a long **i**-sound, is regularly represented by **ei** (§ 3), as Δαυείδ, **Daweid**; Ἰάειρος, **Jaeirus.**

Greek αυ is represented by **aw**, as Δαυείδ, **Daweid**; Παῦλος, **Pawlus. Agustáu** (Luke ii. 1) is probably a mistake for **Awgustáu.**

Greek ευ is represented by **aíw**, as Εὐνίκη, **Aíwneika**; Λευΐς, **Laíwweis**; εὐαγγέλιον, **aíwaggēljō.**

Greek ου, which was a long close **u**-sound, is regularly represented by **u**, as Αὔγουστος, **Agustus**; Φανουήλ, **Fanuēl**; Ἰδουμαία, **Idumaia**; Ἰησοῦς, **Iēsus**; Ἰούδας, **Iudas**; Καφαρναούμ, **Kafarnaum.**

The Gothic representation of the Greek consonants in proper names requires but little comment. The Greek consonants are generally represented by the corresponding Gothic equivalents, that is β, γ, δ, ζ, θ, κ, λ, μ, ν, ξ, π, ρ, σ (ς), τ, φ, ψ are almost in every case regularly represented by **b, g, d, z, þ, k, l, m, n, ks, p, r, s, t, f, ps** respectively. For examples see the Glossary below. The following points require to be noticed:—

The Greek spiritus asper is generally represented by **h**, as Ἑλισαῖος, **Haíleisaius**; Ἡλίας, **Hēlias**; Ἡρωδιανός, **Hērōdianus**; it is however also occasionally omitted, as in Ἱερουσαλήμ, **Iaírusalēm.**

An **h** has sometimes been inserted in the Gothic form between two vowels, as Ἀβραάμ, **Abraham**; Βηθλεέμ, **Bēþlahaím**; Ἰωάννης, **Iōhannēs.**

For Greek τ we have **þ** in **Nazareiþ**, Ναζαρέτ.

Greek χ is represented by **X** in **Xristus**, Χριστός; but it is generally represented by **k**, as **Antiaúkia**, Ἀντιοχία; **Tykeikus**, Τυχικός. On the other hand Greek κ is represented by **X** in **Xrēskus**, Κρήσκης.

The inflected forms of Greek proper names in Gothic are given in the Glossary below, so far as they occur in

the specimens which I have chosen. No hard and fast rule for the inflection of these words can be given, as they sometimes preserve the Greek endings, sometimes have Gothic endings, and sometimes have a mixture of the two. Most consistency prevails in nouns ending in the *nom.* in **-us**, Greek -ος; these usually follow the **u**-declension in the *sing.*, but the **i**-declension in the *plural.*

Throughout the grammar I have followed the usual practice of regarding each of the digraphs **ai, au** (printed **ái, aí, ai; áu, aú, au** in this book) as representing three different sounds, see §§ **10, 67, 69, 76, 83**; and §§ **11, 71, 73, 80, 84.** Some scholars go so far as to assume that the Germanic diphthongs **ai, au** remained in Gothic in accented syllables, but became respectively long open **ǣ** and long open **ǭ** in other positions. It is not, however, improbable that the two diphthongs had become monophthongs in all positions at the time Ulfilas lived, just as e. g. αι had become a monophthong in Greek at a much earlier period, although the αι was retained in writing. It seems almost incredible that a man like Ulfilas, who showed such great skill in other respects, should have used **ai** for a short open **e**, a long open **ǣ** and a diphthong; and **au** for a short open **o**, a long open **ǭ** and a diphthong. Whereas, if we assume that the diphthongs had become monophthongs (**ǣ, ǭ**), there is nothing incongruous in his having used each of the digraphs to represent two sounds which only differed in quantity but not in quality. This will also account for the fact that he regularly transcribed Greek αι by **ai**, and αυ by **aw**, because in the former case the diphthong had become a monophthong, and in the latter case the second element of the original Greek diphthong had become a spirant which at a later period was pronounced **v** before voiced and **f** before voiceless sounds.

GLOSSARY OF PROPER NAMES

Abiaþar (Ἀβιάθαρ), *sm.* 'Abiathar'; *dat.* **Abiaþara.**
Abraham (Ἀβραάμ), *sm.* 'Abraham'; *gen.* **Abrahamis**; *dat.* **Abrahama.**
Agustus (Αὔγουστος), *sm.* 'Augustus'; *dat.* **Agustáu.**
Aífaísō (Ἔφεσος), *wf.* 'Ephesus'; *dat.* **Aífaísōn.**
Aírmōgaínēs (Ἑρμογένης), *m.* 'Hermogenes'.
Aíwneika (Εὐνίκη), *sf.* 'Eunice'; *dat.* **Aíwneikái.**
Alaíksandrus (Ἀλέξανδρος), *sm.* 'Alexander'; *gen.* **Alaíksandráus.**
Alfaius (Ἀλφαῖος), *sm.* 'Alphaeus'; *gen.* **Alfaiáus.**
Andraías (Ἀνδρέας), *wm.* 'Andrew'; *acc.* **Andraían**; *gen.* **Andraíins**; *dat.* **Andraíin.**
Anna (Ἄννα), *fem.* 'Anna'.
Antiaúkia (Ἀντιοχία), *sf.* 'Antioch'; *dat.* **Antiaúkiái.**
Arimaþaia (Ἀριμαθία), 'Arimathaea'; *gen.* **Arimaþaias.**
Asēr (Ἀσήρ), *sm.* 'Aser'; *gen.* **Asēris.**
Asia (Ἀσία), *sf.* 'Asia'; *dat.* **Asiái.**
Aúneiseifaúrus (Ὀνησιφόρος), *sm.* 'Onesiphorus'; *gen.* **Aúneiseifaúráus.**

Baíaílzaíbul (Βεελζεβούλ), *m.* 'Beelzebub'.
Barabbas (Βαραββᾶς), *m.* 'Barabbas'; *acc.* **Barabban.**
Barteimaius (Βαρτιμαῖος), *sm.* 'Bartimaeus'.
Barþaúlaúmaius (Βαρθολομαῖος), *sm.* 'Bartholomew'; *acc.* **Barþaúlaúmaiu.**
Baúanaírgaís (Βοανεργές), 'Boanerges.'
Bēþania, Biþania (Βηθανία), *fem.* 'Bethany'; *dat.* **Biþaniin, Bēþanijin** (John xii. 1).
Bēþlahaím (Βηθλεέμ), 'Bethlehem.'
Bēþsaeida (Βηθσαϊδά), 'Bethsaida.'
Bēþsfagei (Βηθσφαγή), *wf.* 'Bethphage'; *dat.* **Bēþsfagein.**

Daíkapaúlis (Δεκάπολις), *fem.* 'Decapolis'; *gen.* **Daíkapaúlaiōs**; *dat.* **Daíkapaúlein.**
Dalmatia (Δαλματία), *sf.* 'Dalmatia'; *dat.* **Dalmatiái.**
Daweid (Δαυείδ), *sm.* 'David'; *gen.* **Daweidis.**
Dēmas (Δημᾶς), *m.* 'Demas'.

Eikaúniō (Ἰκόνιον), *wf.* 'Iconium'; *dat.* **Eikaúniōn.**
Ēsaeias (Ἡσαΐας), *m.* 'Esaias'; *acc.* **Ēsaïan**; *gen.* **Ēsaeiins** (**Eisaeiins**); *dat.* **Ēsaïin.**

Fanuēl (Φανουήλ), *sm.* 'Phanuel'; *gen.* **Fanuēlis.**
Fareisaius (Φαρισαῖος), *sm.* *nom. pl.* **Fareisaieis**, 'Pharisees'; *gen. pl.* **Fareisaiē**; *dat. pl.* **Fareisaium.**

Filētus (Φιλητός), *sm.* 'Philetus'.
Filippus (Φίλιππος), *sm.* 'Philip'; *acc.* **Filippu**; *gen.* **Filippáus**; *dat.* **Filippáu**.
Fygaílus (Φύγελος), *sm.* 'Phygellus'.
Fynikiska, *aj.* 'Phenician'.

Gaddarēnus (Γαδαρηνός), *sm.*; *gen. pl.* **Gaddarēnē**, 'of the Gadarenes.'
Gaírgaísainus (Γεργεσηνός), *sm.*; *gen. pl.* **Gaírgaísainē**, 'of the Gergesenes.'
Galatia (Γαλατία), *sf.* 'Galatia'; *dat.* **Galatiái**.
Galeilaia (Γαλιλαία), *fem.* 'Galilee'; *acc.* **Galeilaian**; *gen.* **Galeilaias**; *dat.* **Galeilaia**.
Galeilaius (Γαλιλαῖος), *sm.* 'Galilæan'; *gen. pl.* **Galeilaiē**.
Gaúlgaúþa (Γολγοθᾶ), 'Golgotha.'
Gaúmaúrus (Γομόρρος), *sm.* an inhabitant of 'Gomorrha'; *dat. pl.* **Gaúmaúrjam**.

Haíleisaius (Ἐλισαῖος), *sm.* 'Eliseus'; *acc.* **Haíleisaiu**; *dat.* **Haíleisaiáu**.
Haírōdiadins, *see* **Hērōdia**.
Hēlias (Ἡλίας), *m.* 'Elias'; *gen.* **Hēleiins**; *dat.* **Hēlijin**; *acc.* **Hēlian**.
Hērōdēs, **-is** (Ἡρώδης), *sm.* 'Herod'; *dat.* **Hērōda**.
Hērōdia (Ἡρωδιάς), *wf.* 'Herodias'; *gen.* **Hērōdiadins**, **Haírōdiadins**.
Hērōdianus (Ἡρωδιανός), *sm.* 'Herodian'; *dat. pl.* **Hērōdianum**; *gen. pl.* **Hērōdianē**.

Iaírikō (Ἱεριχώ), *wf.* 'Jericho'; *dat.* **Iaírikōn**.
Iaírusalēm (Ἱερουσαλήμ), *fem.* 'Jerusalem'.
Iaírusaúlyma (Ἱεροσόλυμα), *sf.* 'Jerusalem'; *dat.* **Iaírusaúlymái**; *gen.* **Iaírusaúlymōs**.
Iaírusaúlymeis, *pl.* 'Jerusalem', 'the people of Jerusalem'; *dat. pl.* **Iaírusaúlymim**.
Iakōb (Ἰακώβ), *sm.* 'Jacob'; *gen.* **Iakōbis**; *dat.* **Iakōba**.
Iakōbus (Ἰάκωβος), *sm.* 'James'; *acc.* **Iakōbu**; *gen.* **Iakōbáus**, **Iakōbis**; *dat.* **Iakōbáu**, **Iakōba**.
Iaúrdanus (Ἰόρδανος), *sm.* 'Jordan'; *gen.* **Iaúrdanáus**; *dat.* **Iaúrdanáu**.
Idumaia (Ἰδουμαία), 'Idumaea'; *dat.* **Idumaia**.
Iēsus (Ἰησοῦς), *sm.* 'Jesus'; *acc. voc.* **Iēsu**; *gen.* **Iēsuis**; *dat.* **Iēsua** (**Iēsu**).
Iōhannēs, **-is** (Ἰωάννης), *m.* 'John'; *acc.* **Iōhannēn**, **Iōhannē**; *gen.* **Iōhannis**, **Iōhannēs**; *dat.* **Iōhannē**, **Iōhannēn**.
Iōsēf (Ἰωσήφ), *sm.* 'Joseph'; *gen.* **Iōsēfis**; *dat.* **Iōsēfa**.
Iōsēs (Ἰωσῆ), *sm.* 'Joses'; *gen.* **Iōsēzis**.
Isak (Ἰσαάκ), *sm.* 'Isaac'; *dat.* **Isaka**; *gen.* **Isakis**.
Iskariōtēs, **Iskarjōtēs** (Ἰσκαριώτης), *m.* 'Iscariot'; *acc.* **Iskariōtēn**.
Israēl (Ἰσραήλ), 'Israel'; *dat.* **Israēla**; *gen.* **Israēlis**.
Iudaia (Ἰουδαία), 'Judaea'; *acc.* **Iudaian**; *dat.* **Iudaia**; *gen.* **Iudaias**.
Iudaialand, *sn.* 'Judaea'.
***Iudaieis** (Ἰουδαῖοι), *sm. pl.* 'Jews'; *gen.* **Iudaiē**.
Iudas (Ἰούδας), *m.* 'Judas'; *acc.* **Iudan**; *gen.* **Iudins**.
Iusē (Ἰωσῆ), 'Joses.'

Jaeirus (Ἰάειρος), *sm.* 'Jairus'.
Jannēs (Ἰαννῆς), *m.* 'Jannes'.

Kafarnaum (Καφαρναούμ, Καπερναούμ), 'Capernaum.'
Kaisaria (Καισαρία), *f.* 'Caesarea'; *gen.* **Kaisarias.**
Kananeitēs (Κανανίτης), *m.* 'Canaanite'; *acc.* **Kananeitēn.**
Karpus (Κάρπος), *sm.* 'Carpus'; *dat.* **Karpáu.**
Kyreinaíus (Κυρήνιος), *sm.* 'Cyrenius'; *dat.* **Kyreinaíáu.**

Laigaiōn (λεγεών), 'Legion.'
Laíwweis (Λευΐς), *sm.* 'Levi'; *acc.* **Laíwwi.**
***Lauidi** or ***Lauidja** (Λωΐς), *sf.* 'Lois'; *dat.* **Lauidjái.**
Lazarus (Λάζαρος), *sm.* 'Lazarus'; *acc.* **Lazaru**; *dat.* **Lazaráu.**
Lukas (Λουκᾶς), *sm.* 'Luke'.
Lystra (ἡ Λύστρα, τὰ Λύστρα), 'Lystra'; *dat. pl.* **in Lystrys**, 'ἐν Λύστροις.'

Magdalan (Μαγδαλάν), 'Magdalan.'
Magdalēnē (Μαγδαληνή), *nom.* and *dat.* 'Magdalene'.
Mambrēs (Μαμβρῆς), *m.* 'Mambres'.
Maria, Marja (Μαρία), *fem.* 'Mary'; *acc.* **Marian**; *gen.* **Marjins**; *dat.* **Mariin.**
Markus (Μάρκος), *sm.* 'Mark'; *acc.* **Marku.**
Marþa (Μάρθα), *fem.* 'Martha'.
Matþaius (Ματθαῖος), *sm.* 'Matthew'; *acc.* **Matþaiu.**
Mōsēs (Μωσῆς), *sm.* 'Moses'; *gen.* **Mōsēzis**; *dat.* **Mōsēza, Mōsē.**

Naiman (Ναιμάν), *m.* 'Naaman'.
Nazaraíþ (Ναζαρέτ), 'Nazareth.'
Nazōrēnus (Ναζωρηνός), *sm.* 'Nazarene'; *voc.* **Nazōrēnu, Nazōrēnaí.**

Paítrus (Πέτρος), *sm.* 'Peter'; *acc.* **Paítru**; *gen.* **Paítráus.**
Pawlus (Παῦλος), *sm.* 'Paul'.
Peilātus (Πειλᾶτος), *sm.* 'Pilate'; *dat.* **Peilātáu.**

Rūma (Ῥώμη, Lat. **Rōma**), *sf.* 'Rome'; *dat.* **Rūmái.**

Saddukaieis (Σαδδουκαῖοι), *nom. pl.* 'the Sadducees'.
Salōmē (Σαλώμη), *f.* 'Salome'.
Saraípta (Σάρεπτα), 'Sarepta'.
Satana and **Satanas** (σατανᾶς), *m.* 'Satan'; *acc.* **Satanan.**
Saúdaúma (Σόδομα), 'Sodom.'
Saúdaúmus, *sm.* an inhabitant of Sodom; *gen. pl.* **Saúdaúmjē**; *dat. pl.* **Saúdaúmim, Saúdaúmjam.**
Saúlaúmōn (Σολομών), *sm.* 'Solomon'.
Saúr (Σύρος), *sm.* 'Syrian'; *dat. pl.* **Saúrim.**
Saúrini, *f.* a Syrian woman.
Seidōna (Σιδών), *sf.* 'Sidon'; *gen.* **Seidōnáis.**
Seidōneis, *m. pl.* the inhabitants of Sidon; *gen.* **Seidōnē.**
Seimōn (Σίμων), *m.* 'Simon'; *acc.* **Seimōna, Seimōnu**; *gen.* **Seimōnis**; *dat.* **Seimōna.**
Siōn (Σιών), *fem.* 'Sion'.
Symaiōn (Συμεών), *m.* 'Simeon'.
Syria (Συρία), *sf.* 'Syria'; *gen.* **Syriáis.**

Teimaius (Τιμαῖος), *sm.* 'Timaeus'; *gen.* **Teimaiáus.**
Teimaúþaius (Τιμόθεος), *sm.*

'Timothy'; *dat.* **Teimaúþaiáu.**
Teitus (Τίτος), *sm.* 'Titus'.
Trauada (Τρῳάς), *sf.* 'Troas'; *dat.* **Trauadái.**
Tykeikus (Τυχικός), *sm.* 'Tychicus'; *acc.* **Tykeiku.**
Tyra (Τύρος), 'Tyre.'
Tyrus (Τύρος), *sm.* 'Tyrian'; *pl. gen.* **Tyrē**; *dat.* **Tyrim.**

Þaddaius (Θαδδαῖος), *sm.* 'Thaddæus'; *acc.* **Þaddaiu.**
Þaíssalaúneika (Θεσσαλονίκη), *sf.* 'Thessalonica'; *dat.* **Þaíssalaúneikái.**
Þōmas (Θωμᾶς), *m.* 'Thomas'; *acc.* **Þōman.**

Xrēskus (Κρήσκης), *sm.* 'Crescens'.
Xristus (Χριστός), *sm.* 'Christ'; *acc.* **Xristu**; *gen.* **Xristáus.**

Ymainaius (Ὑμέναιος), *sm.* 'Hymenæus'.

Zaíbaídaius (Ζεβεδαῖος), *sm.* 'Zebedee'; *gen.* **Zaíbaídaiáus**; *acc.* **Zaíbaídaiu.**

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